

Asiatic Society Monographs

A CATALOGUE

OF

" SOUTH INDIAN SANSKRIT MANUSCRIPTS

(ESPECIALLY THOSE OF THE WHISH COLLECTION)

BELONGING TO THE ROYAL ASIATIC SOCIETY OF
GREAT BRITAIN AND IRELAND.

COMPILED BY

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WITH AN APPENDIX BY F. W. THOMAS.

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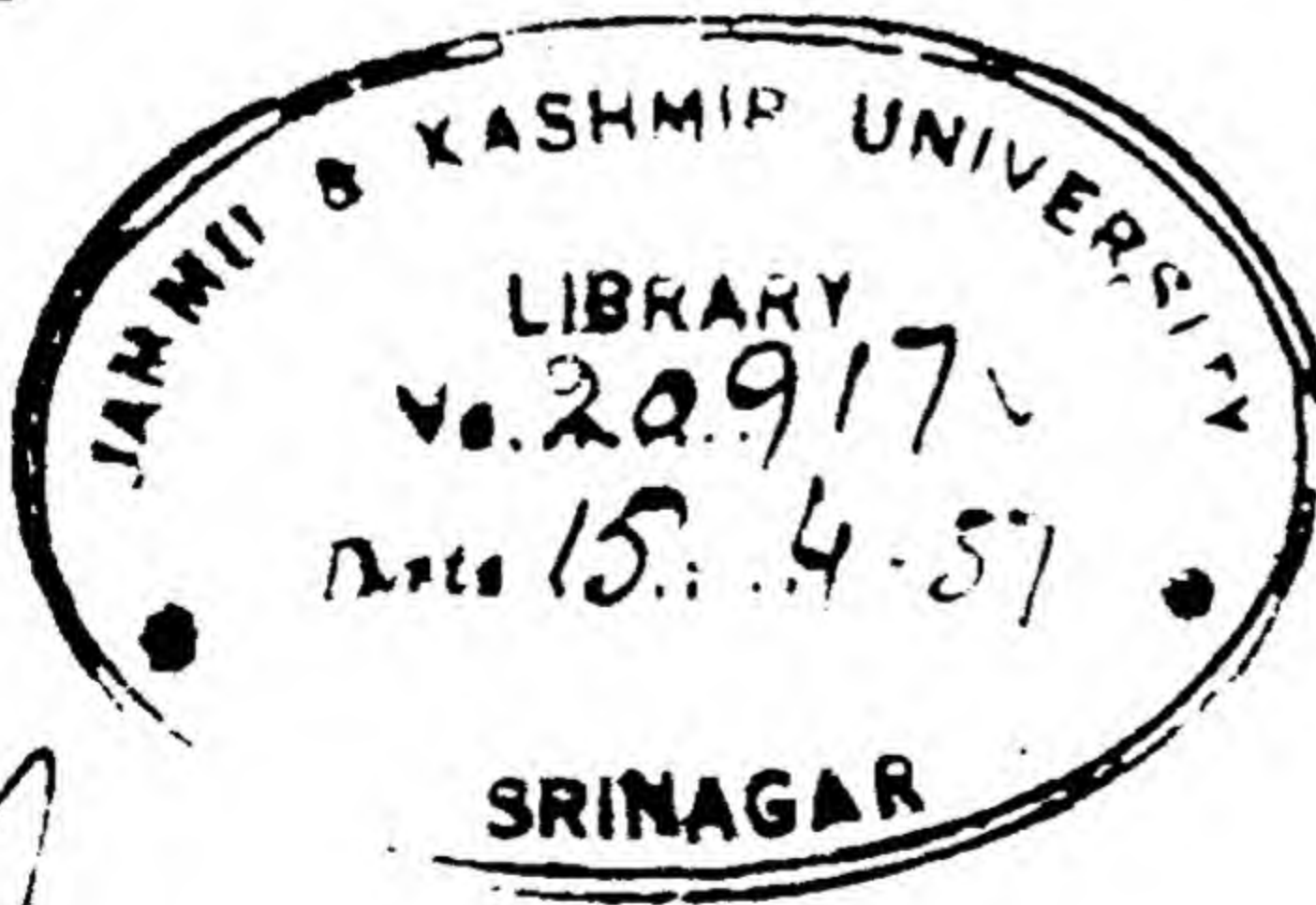
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THIS VOLUME IS INSCRIBED TO

PROFESSOR ALFRED LUDWIG

AS A TOKEN OF SINCERE FRIENDSHIP AND GRATITUDE

BY THE COMPILER.

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PREFACE.

The bulk of the MSS. described in this Catalogue belong to the Whish Collection of the Royal Asiatic Society of Great Britain and Ireland. These MSS. had been acquired by C. M. Whish of the Madras Civil Service, and were presented to the Society by his brother J. L. Whish Esq^r in July 1836. In most of these MSS. entries with the signature of C. M. Whish are found, and many of them show traces of having been read and studied by a European scholar. The entries are generally dated, the earliest date being 1822¹, and the latest 1831. Some of the MSS. may have been copied for Mr. Whish at that time. A certain date can be assigned only to those few MSS.² which are dated by the Kollam era and were written between A. D. 1787 and 1827. Most of the others, dated by years of the Jupiter cycle, or bearing no dates at all, were probably written about the same time, that is to say, at the end of the 18th or the beginning of the 19th century. Only a few MSS. seem to be a good deal older and may belong to the earlier part of the 17th century. Generally speaking, the MSS. in Malayalam characters are older than those written in Grantha. In some of the Malayalam MSS.,³ especially in those of apparent greater antiquity, the peculiar paging by Akṣaras is found to which Professor C. Bendall has drawn attention in the JRAS, October 1896, pp. 790 sq. According to this

¹ In No. 138 (see p. 194) the date 1817 is probably only indistinctly written and meant for 1827.

² Nos. 103, 113, 122, 138, 139, 141, 142, 145, 146, 150.

³ See Nos. 19, 108, 118, 128, 129, 138, 151, 157, 158.

system, the Akṣaras *na*¹, *nna*, *nya*, *ṣkra*, *jhra*, *hā*, *gra*, *pra*, *dre*, *ma* are used for the numbers 1—10, *tha*, *la*, *pta*, *ba*, *tra*, *trū* or *tru*, *cī*, *ṇa* for 20, 30, 40, 50, 60, 70, 80, 90. For 100 and 200 the signs  and  (= *ṇa* and *ṇṇa*?) are used.²

Besides the Whish MSS. there are also a number of other South Indian MSS. (Sansk. Nos. 1—28) described in this Catalogue, about which I could not get any satisfactory information. I found them mixed up with a large number of Tamil MSS. Prof. Rhys Davids tells me that they were always kept together with the Whish MSS., and he is inclined to think that they, too, belong to the same collection though “it is not quite certain that they really formed part of the Whish donation.” They are nearly all written in Grantha, and seem, for the greater part, to have been written at the end of the 18th and the beginning of the 19th century.

But though the MSS. here described are not distinguished by great age, there are many rare and valuable MSS. among them. Perhaps the most important of all are the Mahābhārata MSS. which represent a distinct recension of the great Epic. Some years ago — at the International Congress of Orientalists in Paris, 1897 — I first drew attention to these MSS., and pointing out the great differences between the text offered by these South-Indian MSS. and that of the Calcutta and Bombay editions — the so-called Vulgata —, I showed the insufficiency of the latter, and made an appeal for a critical edition of the Mahābhārata which I declared to be the *sine quâ non* of any critical study of the great Epic. This appeal met with much sympathy among Sanskrit scholars, and there is now every reason to hope that such a critical edition will be begun in no distant future. The Whish MSS. of the Mahābhārata to which we thus owe the plan of a

¹ Sometimes the first leaf is marked with ‘*hariḥ śrī*’, and the paging by *na*, *nna*, *nya* etc. begins with the second leaf, e. g. in No. 157.

² For other ways of numbering the pages by Akṣaras, see pp. 21, 27, 93, 166, 178, 221.

critical edition of the great epic, will prove invaluable whenever this plan is to be carried out.

Among the Vedic MSS., I may point out a MS. of the Taittirīya-Āraṇyaka (No. 178) which should prove useful for a critical edition of that text — a great desideratum, as Rājendralāla Mitra's edition is anything but satisfactory.

Several MSS. of our Collection have already been used or are still being used for critical editions, e. g. the MSS. of Sāyaṇa's R̥gveda-Bhāṣya (Nos. 1a, 2 and 13), of the Gr̥hyasūtra, Mantrapāṭha, and Dharmasūtra of the Āpastambins with their Commentaries (Nos. 26, 27, 37), and of Sāyaṇa's Commentary on the Mantrabrāhmaṇa (No. 86).¹

How valuable the MS. Collections of the Royal Asiatic Society were, has already been known since 1890, when a rough list of the titles of the Sanskrit MSS. in the Todd and Whish Collections of the Society was published (JRAS, N. S., Vol. XXII, pp. 801—813). It was intended then already to publish a proper catalogue as soon as the funds of the Society would permit. But it was considered probable that so long a period would necessarily elapse before this could be done, that it was advisable at once to publish such a rough list, however incomplete and incorrect. And it will, indeed, be now seen that the Whish Collection, at any rate, contains many more numbers and above all many more works and fragments of works than those mentioned in the rough list.²

The forecast of delay was also fully justified by the event. The rough list appeared in 1890. We are now in 1902. But when, in May 1894, the preparation of this catalogue

¹ A MS. 'Whish No. 66' mentioned by Prof. Kern as having been used for his edition of the Āryabhaṭīya (Leiden 1874) has not been found among the MSS. which I have catalogued.

² For a complete list of all the numbers of the Whish Collection including also those which contain vernacular (chiefly Malayalam) texts and have therefore not been described in this Catalogue, see below pp. XII—XV.

was entrusted to me by the Council of the Society the funds available were not sufficient to enable me to give my whole time to the work. I have been working at it, while I was living at Oxford, for several years, but the work had often to be interrupted on account of more pressing professional work. In 1898 I left England, and some of the MSS. had to be sent over to Prague, so that the progress of the work became still slower. Finally, to avoid further delays, Mr. Thomas kindly undertook to describe the MSS. which I had not yet seen, and their descriptions will be found in the Appendix as Nos. 191-215.

A Catalogue of Sanskrit MSS. is of not much use, unless extracts from the works they contain are given. For in most cases the mere title of a Sanskrit work tells us nothing about its character or contents. And even in the case of well-known texts, a few short extracts (at least the beginning and the end) seem to me necessary, in order to give some idea of the correctness and value of a MS. With this end in view I have given extracts, however short, from nearly every MS., and I have made a point of copying these extracts as accurately as possible from the MSS. A compiler of a catalogue is not an editor, and I did not think it the duty of the compiler to correct his quotations. Wherever corrections suggested themselves to me, I have given them in parenthesis or banished them to footnotes.¹ The peculiar orthography of South Indian MSS. has also been retained throughout. Thus, as regards the nasals, I have written with the MSS. *annan tu, sarasvatī devīm* etc. (and not *annam tu, sarasvatīm deo*), and as regards the Sandhi before sibilants I have followed the MSS. in omitting the Visarga before a sibilant with following consonant (*puna śrutih, vimśa strijātakam* etc.). I have also written with the MSS. *talpara, ulpanna* etc., and even *atpa* for *alpa*, also *tatbuddhis, pātma* etc. for

¹ Words or Akṣaras added by conjecture, have been put in parenthesis (), while square brackets [] have been used to mark words and syllables as to be omitted.

tadbu°, pādma etc., śruṇu for śṛṇu, and cerebral l between two vowels, e. g. Kālidāsa, maṅgaḷa, etc. Only in the Index I have used the ordinary orthography.

In preparing a catalogue of South Indian MSS. one has to encounter far greater difficulties than in having to deal with Nāgarī MSS. The reading of palm leaves is always very trying to the eyes, and the Malayalam characters are particularly difficult to read, and often very indistinct. Moreover the leaves are frequently mutilated or rubbed off, especially at the beginning and at the end, and — what is the worst — one MS. generally contains fragments of several different works, without beginning and end.

In overcoming these difficulties, I had, as every compiler of a Sanskrit catalogue now has, the help of Professor AUFRECHT's monumental work, the *Catalogus Catalogorum*. But I had also the good fortune of Prof. AUFRECHT's more immediate help, for he was kind enough to take the trouble of reading the proofs, and I owe to him many most valuable suggestions and corrections, and in more than one case he has helped me to identify some short and very puzzling fragment. I am fulfilling a pleasant duty in expressing to him my sincerest thanks for all the trouble he has taken in making this Catalogue more useful than it would have been without his generous help. My thanks are due, also, to Professor LUDWIG who kindly read a revise, and has suggested to me some valuable emendations in the extracts. Finally I have to thank Professor RHYS DAVIDS to whom the initiation of this undertaking is due, for the kindly interest he has throughout taken in the work.

Prague, August 1902.

M. WINTERNITZ.

SYNOPTICAL LIST OF THE NUMBERS OF THE MSS. AND THE CATALOGUE NUMBERS.

		Cat.-No.			Cat.-No.
Whish No.		1— 1	Whish No.	27—28	
"	"	2— 2	"	"	28—29
"	"	3— 3	"	"	29—30
"	"	4— 4	"	"	30—31
"	"	5— 5	"	"	31—32
"	"	6— 6	"	"	32—33
"	"	7— 7	"	"	33—34
"	"	8— 8	"	"	34—35
"	"	9— 9	"	"	35—36
"	"	10—10	"	"	36 A } —37
"	"	11—11	"	"	36 B }
"	"	12(1)} —12	"	"	37—38
"	"	12(2)}	"	"	38—39
"	"	13—13	"	"	39—40
"	"	13a—14	"	"	40—41
"	"	14—15	"	"	41—42
"	"	15—16	"	"	42—43
"	"	16—17	"	"	43—44
"	"	17—18	"	"	44—191
"	"	18—19	"	"	45—45
"	"	19—20	"	"	46—46
"	"	20—21	"	"	47—192
"	"	21—22	"	"	48—47
"	"	22—23	"	"	49—48
"	"	23—24	"	"	50—49
"	"	24—25	"	"	51—50
"	"	25—26	"	"	52—51
"	"	26—27	"	"	53—52

Cat.-No.		Cat.-No.	
Whish No.	54—53	Whish No.	88— 89
" "	55—54	" "	89— 90
" "	56—55	" "	90— 91
" "	57—56	" "	91— 92
" "	58(1)} —57	" "	92— 93
" "	58(2)}	" "	93— 94
" "	59—58	" "	94— 95
" "	60—59	" "	95— 96
" "	61—60	" "	96— 97
" "	62—61	" "	97— 98
" "	63—62	" "	98— 99
" "	64—63	" "	99—100
" "	65—64	" "	100—101
" "	66—65	" "	101—102
" "	67—66	" "	102—103
" "	68—67	" "	103—104
" "	69 A—68	" "	104—105
" "	69 B—69	" "	105—106
" "	70—70	" "	106—107
" "	71—71	" "	107—108
" "	72—72	" "	108—109
" "	73—73	" "	109—110
" "	74—74	" "	110 A—111
" "	75—75	" "	110 B—112
" "	76—76	" "	111—113
" "	77—77	" "	112 A—114
" "	78—78	" "	112 B—115
" "	79—79	" "	113—116
" "	80—80	" "	114—117
" "	81—81	" "	115—118
" "	82—82	" "	116—119
" "	83—83	" "	117—120
" "	84 A—84	" "	118—121
" "	84 B—85	" "	119—122
" "	85—86	" "	120 not Sanskrit
" "	86—87	" "	121—123
" "	87—88	" "	122—124

Cat.-No.		Whish No. 123—125
"	"	124 not Sanskrit
"	"	125 A—126
"	"	125 B not Sanskrit
"	"	126—127
"	"	127—128
"	"	128—129
"	"	129—130
"	"	130—131
"	"	131 not Sanskrit
"	"	132—132
"	"	133—133
"	"	134—134
"	"	135 not Sanskrit
"	"	136—135
"	"	137—136
"	"	138 not Sanskrit
"	"	139—137
"	"	140—138
"	"	141—139
"	"	142—140
"	"	143—141
"	"	144—142
"	"	145—143
"	"	146—144
"	"	147—145
"	"	148—146
"	"	149—147
"	"	150—148
"	"	151—149
"	"	152—150
"	"	153 not Sanskrit
"	"	154—151
"	"	155—152
"	"	156 not Sanskrit
"	"	157 " "
"	"	158—153

Cat.-No.		Whish No. 159—154
"	"	160—155
"	"	161 not Sanskrit
"	"	162—156
"	"	163—157
"	"	164—158
"	"	165—159
"	"	166 not Sanskrit
"	"	167—193
"	"	168 not Sanskrit
"	"	169—160
"	"	170 not Sanskrit
"	"	171—161
"	"	172—162
"	"	173 not Sanskrit
"	"	174—163
"	"	175—164
"	"	176—165
"	"	177—166
"	"	178—167
"	"	179—168
"	"	180—211
"	"	181—169
"	"	182—170
"	"	183—171
"	"	184—172
"	"	185 not Sanskrit
"	"	186—207
"	"	187 A—195
"	"	187 B—203
"	"	188—173
"	"	189—174
"	"	190—175
"	"	191—176
"	"	192—177
"	"	193—178
"	"	194—179

	Cat.-No.
Whish No.	195—180
Sansk. No.	1—181
"	2—182
"	3—183
"	4—184
"	5—185
"	6—186
"	7—187
"	8—188
"	9—189
"	10—190
"	11—194
"	12—196
"	13—197
"	14—198

	Cat.-No.
Sansk. No.	15—199
"	16—200
"	17—201
"	18—202
"	19—204
"	20—205
"	21—206
"	22—208
"	23—209
"	24—210
"	25—212
"	26—213
"	27—214
"	28—215



LIST OF ABBREVIATIONS.

- Anfrecht C C* = Catalogus Catalogorum, by Th. Anfrecht. Leipzig 1891. Part II. Leipzig 1896.
- Anfrecht-Oxford* = Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae Pars Septima, Codices Sanscriticos completens. Confecit Th. Anfrecht. Oxonii 1864.
- Burnell I. O.* = Catalogue of a Collection of Sanskrit Manuscripts. By A. C. Burnell. Part I Vedic Manuscripts. London 1869.
- Burnell. Tanjore* = Classified Index to the Sanskrit MSS. in the Palace at Tanjore. Prepared for the Madras Government by A. C. Burnell. London 1880.
- Hall* = A Contribution towards an Index to the Bibliography of the Indian Philosophical Systems. By Fitzedward Hall. Calcutta 1859.
- Hultzsch* = Reports on Sanskrit MSS. in Southern India, by Dr. Eugen Hultzsch. Nos. 1 & 2. Madras 1895, 1896.
- Ind. Off.* = Catalogue of the Sanskrit Manuscripts in the Library of the India Office. By Julius Eggeling. London 1887 sqq. Part IV, by Ernst Windisch and Julius Eggeling.
- Mitra-Bikaner* = A Catalogue of Sanskrit Manuscripts in the Library of His Highness the Mahārājā of Bikaner. Compiled by Rājendralāla Mitra. Calcutta 1880.
- Mitra. Notices* = Notices of Sanskrit Manuscripts, by Rājendralāla Mitra. Calcutta 1892 sqq.
- Peters m. Reports II, IV* = A Second Report of Operations in Search of Sanskrit MSS. in the Bombay Circle April 1883—March 1884. By Prof. Peter Peterson. Extra Number of the Journal of the Bombay Branch of the Royal Asiatic Society, 1884. A Fourth Report etc. . . . April 1886 — March 1892 . . . Extra Number of the Journal of the Bombay Branch of the Royal Asiatic Society, 1894.
- Stein-Jammu* = Catalogue of the Sanskrit Manuscripts in the Raghunatha Temple Library of His Highness the Maharaja of Jammu and Kashmir. Prepared by M. A. Stein. Bombay 1894.
- Weber-Berlin* = Die Handschriften-Verzeichnisse der königlichen Bibliothek zu Berlin. Bd. II. Bd. V, 1, 2: Verzeichnis der Sanskrit-Handschriften von Albrecht Weber. Berlin 1853, 1886, 1892.
- Wilson-Mackenzie* = Mackenzie Collection. Descriptive Catalogue of the Oriental Manuscripts . . . of the South of India; collected by the late Lieut.-Col. Colin Mackenzie. By H. H. Wilson. Calcutta 1828.

1.

WHISH No. 1.

Size: 16 $\frac{3}{4}$ × 2 in., 192 leaves, about 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?¹

Character: Leaves 1 to 73 in Grantha, 74 to the end in Malayalam.

(a)

R̥gveda-Bhāṣya, by *Sāyaṇācārya*, the first three Adhyāyas of the second Aṣṭaka, i. e. Sāyaṇa's Commentary on *R̥gveda-Samhitā* I, 122 to I, 165. Ff. 1 to 152 b.

This is the MS. G used for Prof. Max Müller's second edition of the *R̥gveda* with Sāyaṇa's Commentary. See *Rig-Veda-Samhitā*, ed. by F. Max Müller, 2nd ed., vol. I. pp. liv, lvi, lvii seqq.

(b)

Sāyaṇācārya's Commentary on the first *Āraṇyaka* of the *Aitareya-Āraṇyaka* (= Ait. Ār. I, 1—5). Ff. 152 b to 192. Very incorrect.

It ends:—iti śrīmad-rājādhirājarāja-parameśvara-vaidīkamārggapravarttaka - śrīvīra - Bukkabhūpāla[bhūpāla]sām-rājya - dhurandhare(read °ra)sya Sāyaṇāmātyasya kṛtau vedārtthaparakāśe prathamāraṇyakam samāptam || om || iti Mādhaviye vedārtthaparakāśe aitarekāṇyaka(read aitareyāraṇyaka)kāṇḍe prathamāraṇyake pañcamoddhyāyas samāptam (read °ah) || śrīkṛṣṇāya nama(h) hariḥ || om ||

¹ See Preface.

2.

WHISH No. 2.

Size: $16\frac{1}{4} \times 2$ in., 170 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Malayalam.

R̥gveda-Bhāṣya, by Sāyaṇācārya, from the 23rd Varga of the 5th Adhyāya of the 1st Aṣṭaka, to the end of the 1st Aṣṭaka. i. e. Sāyaṇa's Commentary on R̥gveda-Samhitā I. 75 to I. 121.

This is the MS. T used for Prof. Max Müller's second edition of the R̥gveda with Sāyaṇa's Commentary. see vol. I. pp. liv. lvi. lvii seqq.

It begins:—atra prathamām juṣasva saprathastamaṁ. etc.

3.

WHISH No. 3.

Size: $10\frac{3}{4} \times 1\frac{3}{4}$ in., 75 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Brahmagītā* from the *Yajñavaibhavakhaṇḍa* in the *Sūtasamhitā* of the *Skanda-Purāṇa*.

It begins:—ṛṣaya ūcuḥ | bhavatā sarvam ākhyātam samkṣepād vistarād api | idānim śrotum icchāmo brahmagītām anuttamām | etc.

It ends:—iti omityādimahāpurāṇe śrī-skānde mahāpurāṇe sūtasamhitāyām yajñavaibhavakhaṇḍe uparibhāge brahmagītāsūpaniṣatsu dvādaśoddhyāyaḥ | śrīśivāya namaḥ | śubham astu !

4.

WHISH No. 4.

Size: $10\frac{3}{4} \times 1\frac{3}{4}$ in., 170 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

A Commentary on the *Brahmagītā* (see No. 3), by *Mādhavācārya*.

It begins:—vande sindhuravaktran taṃ bandhun dinasya santatam | pratyūhavyūhaśāmanam upāsyam sarvadevataiḥ ||
evam upaniṣadekasamadhigamyasya brahmātmaikatvavijñā-
nasya niśreyasasādhanatvam uktan tac ca sarvaśākhāsam-
matam iti darśayitum aitare(ya)kātaittirīyakādi - sama-
stopaniṣadartthasya sākalyena pratipādikāṃ brahmagītāṃ
vaktum munīnāṃ praśnam avatārayati bhavakāratithim
iti atha tāṃ vaktum purāvṛttam udāharati pureti sar-
vajñas sarvavid iti sāmānyatas sarvaṃ jñātīti sarva-
jñah, etc.

It ends:—iti śrīmat-tryambakapādājya-sevāparāyaṇenaiva
Mādhavācāryeṇa viracitāyaṃ (read °tāyāṃ) sūtasamhitā-
yāṃ yajñavaibhavakhaṇḍasyoparibhāge brahmagītāyāṃ
dvādaśoddhyāyaḥ || śivāya namaḥ śubham astu hariḥ om ||

5.

WHISH No. 5.

Size: $9\frac{1}{2} \times 1\frac{3}{4}$ in., 117 + 41 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

The *Prāyaścittasubodhinī*, a work on expiatory rites (Śrauta ritual), by *Śrīnivāsamakhin* of the village of Ar-
hagola. Ff. 117.

It begins:—arhagolagrāmanivāsī Śrīnivāsamakhī sudhīḥ |
bālān uddīśya tanute prāyaścittasubodhinīm || tatrādāv
anuddharanaprāyaścittam ucya[n]te, etc.

It ends:—prāyaścittasubodhanī (sic) samāptā || hariḥ
om || śrīgurucaraṇāravindābhyān namo namaḥ || yādṛśam
pustakan dṛṣṭvā tādṛśam likhitam mayā | abaddham vā
subaddham vā mama doṣo na vidyate || asmat-gurucaraṇāra-
vindābhyān namaḥ ||

(b)

The *Kaulādarśatantra* (a work on Tantra), by *Viśvānandadevī*. Ff. 1—19.

It begins:—*natvā śrīgurupādukāṇ ca vaṭukam vāṇīṇ ca vighneśvaram kameśan tripurām parām bhagavatīṇ devīm śukaśyamalām | vakṣye kaulikadhūrttaḍāmbhikaśaṭhādīnām kulajñāninām ācārasya ca lakṣaṇāni vilasatsatkālikānām kramāt . kaulāgamatantrārthān samgrhya śrīkulārṇavārthānś ca | kaulādarśam kurute Viśvānando hitāya kaulavidām .*

It ends:—*iti śrī-Viśvānandanātha-viracita-kaulādarśatantram sampūrṇam . śrīgurubhyo namaḥ ||*

(c)

The leaves 20 to 41 contain two other Tantric treatises, viz.

(1) The *Śrīcakrapraṭiṣṭhāvidhiḥ*. It begins (f. 20):—*śrīcakroddhārah | tatra vedikāyām gomayopalīptāyām paścīmataḥ svasthānam parityajya etc.* It ends on f. 28:—*iti śrīcakrapraṭiṣṭhāvidhiḥ*. Quotations occur from *Tantrarāja*, *Ratnasāgara*, *Kulamālāvatāra*.

(2) The *Śrīvidyākhyamūlavidyābhedāḥ*, or *Tripurābhedāḥ*. Ff. 28 to 41.

This treatise begins:—*atha śrīvidyākhyamūlavidyābhedā nirūpyante | tatra śrījñānārṇave etc.* The *Śrīrudrayāmala* is quoted on fol. 34b. *Śaṅkarācārya* and *Ānandagiri* are mentioned fol. 36b.

Fol. 36b—37a:—*ity evaṁ śrīmūlavidyāyā ekapañcāśatbhedāḥ | śrīmadārāddhyacaranaḥprasādaprapṛtāḥ pradarśitāḥ | atha yady apy āsām vidyānām na cāmītradūṣaṇam iti vacanāt siddhasāddhyādivicāro na kartavyaḥ | atha prasiddhasrīvidyā - pañcadaśākṣarīmantraprasaṅgāt upāsakabhedena dvādaśavidhasrīvidyāmantrāś ca śāstrāntarokta-prakāreṇa likhyante |* Then follow 12 Mantras.

The MS. ends:—iti durvāsārādhitā vidyā | pañcadaśā-
kṣarī | iti tripurābhedaḥ kathitāḥ | śrīmahātripurasundaryyai
namah ||

6.

WHISH No. 6.

Size: $10\frac{1}{8} \times 1\frac{1}{2}$ in., 26 + 89 leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(a)

The *Śaktisūtra* together with its *Bhāṣya*, 20 Sūtras together with their Commentary.

The Sūtra begins:—om atha śaktisūtrāṇi | citisvatantrā viśvasiddhihetuḥ | svecchayā svabhittau viśvam unmīlayati | etc. It ends on p. 2:—om śaktisūtram sampūrṇam | śrīmat-gurubhyo namah |

Then the Commentary begins:—śaktisūtrabhāṣyam | om | citisvatantrā viśvasiddhihetuḥ viśvasiddhau hetuḥ | viśvasiddhihetukā ca iti sarvakāraṇatvam sarvaśaktitvam mahāphalatvam suhopāyaprāpyatvañ ca svātmadevatāyā vivakṣitam | citir ity ekavacanena bhedavāstavatvam svatan-treti niraṃkuśaiśvaryyañ ca sūcitam | etc. It ends on page 12:—pūrve bhūtabaliṃ dadyāt kṣetrapālan tu da-kṣiṇe | rājarājeśvaram maddhye gaṇapati īśānnye | āgneyaga-ṇapatim āgneyam kurukulyām | vāyavye | vārāhim īśā-nnye | (sic)

(b)

*Ātharvanaprokta - devīrahasya - svarūpakramopāsanāyāḥ jaganmātrbhaktyaikavedyaḥ prayogaḥ*¹ by Jagannāthasūri (215 śloka). Ff. 13—26.

It begins:—vimarśapadavācyām apy avimarśapadan

¹ Mr. Whish describes this as the Bhāvanopaniṣad. See below śloka 2.

namah : japākusumaśonām apy ajapākṛtim ambikām : 1 :
bhāvanopanīṣadartthagarbhitāḥ krikānirammitabhāskarāḥ
padya-bandhava . . .¹ tu tā Jagannāthasūrinivahavaktisukr-
divan 2 . kṛtānhikaś śucau deśe sukhāsīnas samāhitāḥ :
prāṇān āyamyā mūlena r̥syādīn nyāsam ācāret : 3 .

It ends:—prāṇān āyamyā tato nyāsam kṛtvā gurun
namac chāmbhum : iti śrīmad-atharvaṇaprokta-devīrahasya-
svarūpakramopāśanāyāḥ jaganmātribhaktayaikavedyaḥ pra-
yogo Jagannāthasūri-praṇītas samāptah : hariḥ om : śrī-
devyai namah : śubham astu :

(c)

The *Cidvalli*, by Nāṭanānanda, a pupil of Nāthānanda.
This is a Commentary on Puṇyānanda's *Kāmakalā*, or
Kāmakalāvīlāsa. The latter has been printed by Prof.
Bhandarkar in his *Report on the search for Sanskrit MSS.*
in the Bombay Presidency during the year 1883—84
(Bombay 1887), p. 376 seq.

It begins:—vande tan mithunadvandvam ādimānandacit-
ghanam² : anuttara³ paraṇ jyotir iti yat⁴ bhāvyate budhaiḥ :
śrīmate Nāṭanānandayogine paramātmāne : raktaśuklapra-
bhāmiśratejase gurave namah : praṇamata Nāthānandam
parayā bhaktiā cidaikyabodhānandam : upanīṣadartthani-
gūḍham sakalajanānandabhadrapīṭhārūḍham⁵ : namaś śivāya
nāthāya cidrūpānandarūpine : śrīmatā pāṭalāpāṅga⁶ paṭitā-
tanakaśamkave : Puṇyānandamunindrāt kāmakalā nāma
viśrutā jātā : āryyā kācid amuṣyā Nāṭanānandah karoti
savyākhyām :

Fol. 37a: Puṇyānandamukhendor uditām ānandadāyiniṁ

¹ Here is a blank space for two akṣaras (—). I cannot make any sense of the two first stanzas. The MS. is beautifully written, and there can be hardly any doubt about the readings.

² mithunam divyam ādyam ānanda°, Bhandarkar's MS.

³ param, Bhand.

⁴ yat, Bhand.

⁵ pīṭhānurūḍham, Bhand.

⁶ śrīmate cañcalāpāṅga°, Bhand.

etām | kāmakalām aham aniśam mūrddhnā vācā vahāmi
cittena | iti kāmakalāvyākhyā Naṭanānandena deśikapṛityai |
racitā rasikajanā[nā]nām pumsām ālokanāya cidvalli | Nāthā-
nandagurūnām śiṣyās tatvārtthacintakās santi | teṣām anyā-
tamoyam tīkām enām cakāra tatpṛityai | asyāḥ kāmakalāyāḥ
vyākhyā pūrvair udāhṛtānekā | *etc.*

It ends:—kāmakalāsvarūpam paripūrṇam | prapañcitam
iti | śivam || iti śrī-Naṭanānanda-kāṭhitā cidvalli samāptā |
hariḥ om || śrīgurubhyo namaḥ śrīsūryyanārāyaṇāyāsmat-
svāmin[h]e namaḥ | devyai namaḥ ||

7.

WHISH No. 7.

Size: 14 × 2 in., 158 leaves, from 11 to 13 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.

Character: Grantha.

The *Hālāsyamāhātmya* from the *Agastyasaṃhitā* of the
Skanda-Purāṇa, in 71 chapters. See Mitra, Notices, vol. vii,
p. 27 seqq., No. 2264.

It begins:—avighnam astu | śuklāmbaradharam viṣṇum
śaśivarnāṇ caturbhujam | prasannavadanan dhyāyet sarva-
vighnopaśāntaye | namas sundaranāthāya tasmai hālāsyā-
vāsine | catuṣṣaṣṭividhā līlā yena pratyakṣitāḥ kṣitau | śrīmat-
sundaranāthasya devīm śapharalocanām | kalaye hrdaye
nityam kadambavanavāsinīm | *etc.* . . . vakṣye purātanam
puṇyam śrīmadhālāsyasañjñitam | śravaṇāt sarvapāpa-
ghnam vedānteṣu prakāśitam | . . . deśakālavidhānajñā Vasi-
sthādyā munīśvarāḥ | Vasiṣṭho Vāmadevaś ca Gautamo
Varuṇo Bhṛguḥ | Boddhāyanah Kāśyapaś ca Yājñavalkyah
Parāśarah | Bharadvājomgirā Atriḥ Kutsaś Śaktiś Śuko
mahān | Vedavyāsaḥ Kaholaś ca Vālmikiḥ Kumbhasam-
bhavaḥ | Sanatkumāras Sanakas Sanātanasanandanau |
Pulastyah Pulando Gargo Viśvāmitraś ca Nāradaḥ (sic) |
ity ādyā munayas sarve jñānino brahmavittamāḥ | snātvā
sarveṣu tīrttheṣu jñānavāpyādikeṣu ca | jñātvā vināyakān
sarvān *etc.*

An abstract of the Contents of the work is given on ff. 11 seqq.

It ends:—*sarvas tarati durgāṇi sarvo bhadraṇi paśyati | sarvas satgatim āpnoti sarvasya bhavitā sukham || iti śrīmat-skānde mahāpurāṇe agastyasamhitāyām śrī-hālāsya-māhātmye kadambavanapraveśo nāma ekasaptatimoddhyāyah || śivāya namaḥ || hariḥ om, etc.*

8.

WHISH No. 8.

Size: $13 \times 1\frac{7}{8}$ in., 60 + 25 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

The *Haritattvamuktāvalī*, a Commentary on Śaṅkara's *Haristuti* (or *Harim-īde-stotra*), by *Svayamprakāśa Yati*, a pupil of *Kaivalyānanda Yogīndra*. Ff. 60. See Hall, p. 135 seq.; Mitra, Notices, Nos. 1297. 1489.

It begins:—*Śaṅkaram Śaṅkarācāryyam Keśavam Bādarāyaṇam | sūtrabhāṣyakṛtau vande bhagavantau punaḥ-punaḥ | satyajñānānandātmakam advitīyam brahmaiva śuddhasatvapradhānamāyopādhikam sadīśvarābhāvam malinasatvapradhānāvidyopādhikam sajjīvabhāvaṁ ca jagan māyābhāsenā jīveśau karoti, etc.*

It ends:—*iti śrīmat-paramahamṣa-parivrājakācāryyaśrī-Kaivalyānanda - yogīndra - pādakamalabbhṛmgāyamāna - Svayamprakāśākhyā - yativiracitā śrī-Śaṅkara - bhagavat - pādakṛta-haristutivyākhyā haritattvamuktāvalīsamākhyā samāptā || śrīdakṣiṇāmūrttaye namaḥ || śubham astu ||*

(b)

The *Rasābhīryaṅjikā*, a Commentary on *Lakṣmīdhara's Advaitamakaranda*, by *Svayamprakāśa Yati*, a pupil of *Kaivalyānanda Yogīndra*, ff. 25. See Hall, p. 102; Mitra, Notices, No. 689.

It begins: — nityan nirantarānandacitghnam brahma nirbhayam | śrutyā tarkānubhūtibhyām aham asmy advayam sadā | *etc.* . . . sphuṭam vedāntapratipādyam saccidānandalakṣaṇam sarvajñam sarvopādānan nityam sarvagam advayam dehendriyaprāṇamanobuddhyahamkārasākṣipratyagabhinnatayā tarkais sambhāvayitum kiñcit prakaraṇam advaitamakarandākhyam ārabhamāṇaḥ cikīrṣitasya granthasyāvighnaparisamāptaye sveṣṭadevatāpraṇāmarūpam maṅgalam svayam anuṣṭhāya śiṣyaśikṣāyai granthato nibaddhnāti | kaṭākṣakiraṇācāntanamanmohābdhaye namaḥ | *etc.*

Beginning of the last (29th) chapter, fol. 24b:—Lakṣmīdhara iti granthakarttur nāma sa cāsau kavis, *etc.* Further on: advaitamakarandasya rasābhivyañjakā kṛtā | Svayamprakāśa-yatina (read^onā) puruṣottamaśāsanāt | *etc.*

It ends:—iti śrīmat-paramahamṣa-parivrājakācāryya-Kaivalyānanda-Yogīndra-pāda-kamala-bhṛṅgāyamāṇa-Svayamprakāśākhyā-viracitā (ra)sābhivyañjikākhyā advaitamakarandavyākhyā samāptā || śrīmahātripurasundaryyai namaḥ ||

9.

WHISH No. 9.

Size: 12½ × 1⅝ in., 88 + 12 + 24 + 26 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

Described by Mr. Whish as 'The *Bhāgavata Sāram*'. Incomplete. Ff. 88.

It begins;—yad advayam parānandam satyajñānādilakṣaṇam | niṣkalan niṣkriyam śāntam brahma tat samupāsmāhe | namaḥ kṛṣṇāya gurave buddhitadvṛttisākṣiṇe | saccidānandarūpāya parasmai brahmaṇe muhuḥ | virājate trayī yena bhānuneva jagattrayī | prakāśitārttha(n) tam vande Vidyāraṇya-muniśvaram | ekādaśe prakaraṇasamgrahas tu purākṛtaḥ | idānīm punar atraiva kriyate ślokasamgrahaḥ | skandha ekādaśe ślokā grhyante sāravattarāḥ | viduṣān

cittaviśrāntyai tadartthopi ca varṇyate : atratyāśloka ekaika uparatyupapādane : alān tathāpi grhyante katicitsārabhājibhiḥ : etc.

It ends:—viduṣaḥ punaḥ-punaḥ kṛtaśravaṇamananābhyām samutpannānityanirantaraddhyāna-yogābhyām nirargalāya mānā brahmātmatvāvagāhini akhaṇḍākāravṛttir eva vidyā sā svayam avidyatām tat kāryaṇ ca nirddhūya paścād upasāmyatīti sa drṣṭāntam upapādayati :

(b)

The *Bhāgavata-Purāṇa* with Commentary, from Adhyāya VI. 36 to the end of Adhyāya 7, of the 12th Skandha. Ff. 12. The whole contains an account of the extent of the Vedas'. Mr. Whish.

It begins:—Śaunakah | Pailādibhir Vyāsaśiṣyair vedācāryair mmahātmabhiḥ | vedā vai kathitā vyastā etat saumyābhidhehi naḥ | etc.

It ends:—iti śrī-bhāgavate mahāpurāṇe sa-vyākhyāne dvādaśe skandhe saptamoddhyāyaḥ | śrīkrṣṇāya parama-gurave namo namaḥ :

(c)

The *Sūtagītā* of the second part (? uparibhāge) of the *Yajñavalkya-khaṇḍa* of the *Sūtasamhitā* of the *Skanda-Purāṇa*. Ff. 24.

It begins:—aiśvaram rūpam ānandam anantam satyacit-ghanam | ātmatvenaiva paśyantān nistaramgasamudra-vat : etc.

It ends:—iti śrī-skānde purāṇe sūtasamhitāyām yajña-vaibhavakhaṇḍe uparibhāge sūtagītāsūpaniṣatsu aṣṭamoddhyāyaḥ | śrīśivāya parabrahmaṇe namaḥ | sūtagītā samāptā.

(d)

The *Sūtagītā-Tātparyadīpikā*, a Commentary on the preceding work, by *Mādhavācārya*. Ff. 26.

It begins:—atha vidyārtthinā namaskāras tu prathamataḥ kartavye ity upapādayitum sūtagītām śrotukāmair

nnaimiśīyaiḥ kṛte namaskārastutī upaniṣad(read °nibad)-
dhnāti aiśvaram iti *etc.*

It ends:—iti śrī-tryambakapādābja-sevā-parāyaṇena Mā-
dhavācāryyena viracitāyām sūtasamhitā(tā)tpa(ryadīpikā-
yām yajñavaibhavaḥkhaṇḍasyoparibhāge sūtagītāsūpaniṣatsu
aṣṭamoddhyāyaḥ || śrīśivāya parasmai brahmaṇe namaḥ ||
hariḥ om || śubham astu ||

10.

WHISH No. 10.

Size: $13\frac{1}{8} \times 1\frac{7}{8}$ in., 217 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

*Rāmānuja's Commentary on the Bālakāṇḍa and Ayo-
dhyākāṇḍa of Vālmīki's Rāmāyaṇa.*

It begins:—rāmam indīvaraśyāmam rājivāyatalocanam |
jyāghoṣanirjitārātiṇ jānakīramaṇam bhaje || Vālmīkināma-
dheyāya muhur vārimuce namaḥ | ya śrīrāmakathāvarṣair
jagattāpam aśīśamat || *etc.*

Fol. 1b: — tatrādyakāṇḍavyākhyānam kriyate viduṣām
mude | Rāmānujena viduṣā rāmabhaktyaikasindhunā | tapa
ityādi, *etc.*

Fol. 59:—iti śrī-Rāmānujīya-viracite bālakāṇḍavyākhyāne
saptasaptatimas sargaḥ ||

The Ayodhyākāṇḍa begins on f. 60a:—gacchateti mā-
tulakulam mātulagrham kulam grheṣv ity Amaraḥ, *etc.*

It ends:—iti śrī-Rāmānujācāryya-viracita-vyākhyāne-
yoddhyākāṇḍe ekonaviṃśatyadhikaśatatamas sargaḥ || śrī-
rāmacandrāya namaḥ || ayoddhyākāṇḍavyākhyā samāptā ||
hariḥ om |

11.

WHISH No. 11.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., 176 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: On the first leaf there is an entry ("The metrical
Digest called Ekādasa-skandha-sāram and its commentary by Brah-

mānanda Bhāratī") signed by Mr. Whish and dated 1826. The MS. may have been written for Mr. Whish in that year. At any rate, its appearance is not much older.

Character: Grantha.

The *Ekādaśaskandhasāraślokaśaṃgraha*, a metrical compilation of the doctrines contained in the eleventh Skandha of the *Bhāgavata-Purāṇa*, together with a Commentary, by *Brahmānanda Bhāratī*, a pupil of *Kṛṣṇānanda Bhāratī*.

It begins:—*vaiśārādī sātiviśuddhabuddhir ddhunoti māyām guṇasamprasūtām | guṇāmś ca sandahya yad ātmyam etat svayaṇ ca śāmyaty asamid yathāgniḥ || ātmā sthūla-sūkṣmādiddehebhyo bhinnah yato jñātā prakāśakah etc.*

Fol. 3:—*yāvat syāt guṇavaiśamyam tāvan nānātvam ātmanah | nānātvam ātmano yāvat pāratantryan tathaiva hi ||*

It ends:—*iti śrīmat-paramahansa-parivrājakācāryya-śrī-Kṛṣṇānanda-Bhāratī-munivaryya-śiṣya-Brahmānanda-Bhāratī-kṛta - ekādaśaskandhasāraślokaśaṃgrahas savyākhyas sampūrṇah || śrīkṛṣṇāya parabrahmaṇe namo namaḥ || śubham astu ||*

12.

WHISH NOS. 12 (1) AND 12 (2).

Size: 2 Vols., $16\frac{1}{2} \times 1\frac{3}{4}$ in., 22 + 246 leaves [ff. 147—246 in the second volume], from 8 to 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The second work is written by a different hand from the first.

(1)

The *Sūryasiddhānta*, the first Praśna, Adhyāyas 1—14. The text differs considerably from Mr. Fitz Edward Hall's edition in the Bibliotheca Indica.

It begins:—*acintyāvyaktarūpāya nirguṇāya guṇanmane (read guṇātmane) | samastajagadādhāramūrttaye brahmaṇe namaḥ || 1 || alpāvaśiṣṭe tu kṛte mayo nāma mahāsurah | ra-*

hasyam paramam puṇyam jijñāsur jñānam uttamam : 2 :
vedāṅgam agryam akhilam jyotiṣam gatikāraṇam | ārādha-
yan vivasvantam tapas tepetidustaram : toṣitas tapasā tena
prītas tasmai varārtthine | grahāṇāṇ caritam prādāt mayāya
savitā svayam | viditas te mayā bhāvas tapasārādhitas
tv aham | dadyām kālāśrayam jñānam jyotiṣāṇ caritam
mahat | *etc.*

It ends (f. 21 b):—sarvebhyaḥ pradadau prīto grahāṇāṇ
caritam mahat | atyatbhutatamam loke rahasyam brahma-
sammitam¹ | vedasya nirmalaṇ cakṣur jñātvā sākṣād
vivasvataḥ | viditvaitad aśeṣeṇa param brahmā(dhi)-
gacchati | iti śrīsūryyasiddhānte prathamaprasne catur-
daśoddhyāyaḥ || cha || śrīgurucaraṇāravindābhyānmaḥ : sūr-
yyasiddhāntam ||

(2)

The *Kāmadogdhrī*, a Commentary on the *Sūryasiddhānta*,
by *Tammayajvan*, or *Tammayārya*, a son of *Mallādharīndra*
of *Paragipura* (who was a son of *Mallayajvan*, and a
grandson of *Honnārya*).

It begins:—śrīvidyāhṛdayasthitām śivamayām śrīmatsa-
mārādhitām kāmākṣīm karuṇākāṭākṣakalitām kalyāṇasa-
ndāyinīm | kodāṇḍamkuśapāśabāṇavilasatdhastām prasannā-
nanām sindūrāruṇadehakāntim anīṣam śrīhonnāmāmbām
(sic) bhaje || 1 || śubhrāṅgam pītavastram suratarusadr̥śam
sūryyakotiprakāśam nānābhūṣāsametaṁ naḥinabhavanutam
nāgayajñopavītam | śūlam vātriṇ ca khaṭgam ḍamarukam
atulam pāṇipadmair ddadhānam mailārākhyam maheśam
maṇimayamukutam mālavinātham ide || 2 || ... ye Honnā-
yāryādikulaprasiddhāḥ sūryyādisiddhāntavido mahāntaḥ
ye Mallayajvādisamastatantravyākhyādhurīṇā mama devatās
te || 7 || śrī-Honnāryyasarvatantrasvatantraḥ tasmā(j) jātas
tādr̥śo Mallayajvā | tajjaḥ khyātas sarvasiddhāntavettā śā-
kinyākhye pattane Mallayajvā || 8 || tatputroham vedavedā-
ntavedī jyotirvidyāpāragas Tammayajvā | sūryyan natvā
sūryyatanttrasphaṭikām Honnāmbāyai kāmadogdhrīm ka-

¹ This is the last verse in F. E. Hall's edition.

romi : 9 . iha tāvat prāripsitasya granthasya nirvighnapari-
samāptikāmaḥ sveṣṭadevatāpranāmarūpaṁ maṅgalaṁ ślo-
kato nibaddhnāti acintyete | etc.

F. 37:—iti śrī-Mailāreśvara-Honnāmbikāvaralabdha-
vāgvibhavena śrīparagipuri Mallayajvanas tanūjena jyauti-
śikahr̥tkumudacandrena Tammayāryyena śrīsūryyasiddhā-
ntasya maddhyādhikārasya tika kṛtā | hariḥ om |

F. 65 b:—śrī-Honnāryyasya pauṭrāc chivagurusadr̥śān
Mallayajvākhyaputrārkkajāto Mallāddhvarindrāt parigipu-
ravarasthāyinas Tammayāryyaḥ | siddhāntarkkasya nāmnaḥ
(read siddhāntasyārkkānāmnaḥ) kalitapadavatīm kāmado-
gdhrīm suṭikāṁ spaṣṭāddhyāyasya samyagrahagurukṛpayā
proktavān āmbikāyai | hariḥ om śrīsūryyādinavagrahebhya
namah |

F. 104 b:—śrī-Honnāryyasya pauṭrāc chivagurusadr̥śān
Mallayajvākhyaputrāj jāto Mallāddhvarindrāt paragipura-
varasthāyinas Tammayajvā | siddhāntasyārkkā (read °rkka)-
nāmnaḥ kalitapadavatīm kāmadogdhrīm suṭikāṁ chāyā-
ddhyāyasya samyagrahagurukṛpayā proktavān āmbikāyai |
hariḥ om | chāyāddhyāyaḥ pūrṇaḥ |

Adhyāya IV ends f. 123. Adhyāya V f. 137 b.

Vol. I (f. 146) ends:—śrī-Honnāryyasya . . . °yai | iti
śrīsūryyasiddhānte chedādhikāro nāma ṣaṣṭhoddhyāyaḥ |
cha | samhitātrayanipunāya ādinārāyaṇasya nijagurave om
subrahmaṇyāya sāṣṭāṅgapranāmaḥ | śubham astu śrīśivāya
namah |

Vol. II begins with the 7th Adhyāya which ends on
f. 158 b. Adhyāya VIII ends f. 168 b, A. IX f. 172 b, the
Pātādhhyāya f. 186, the Golādhhyāya f. 212 b, the Yantrā-
dhhyāya f. 235.

Vol. II ends:—śrī-Honnāryyasya pauṭrāc śivagurusa-
dr̥śān Mallayajvākhyaputrāj jāto Mallāddhvarindrāt para-
gipuravarasthāyinas Tammayāryyaḥ | siddhāntasyārkkānām-
naḥ kalitapadavatīm kāmadogdhrīm suṭikāṁ mānāddhyā-
yasya samyagrahagurukṛpayā proktavān āmbikāyai | bi-
ndudurllipi° . . . | iti sūryyasiddhānte mānādhikāro nāma
caturddaśoddhyāyaḥ | hariḥ | om etc.

13.

WHISH No. 13.

Size: $16\frac{3}{8} \times 2\frac{1}{8}$ in., 135 leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Ṛgveda-Bhāṣya, by *Sāyaṇācārya*, the first Adhyāya of the first Aṣṭaka, i. e. Sāyaṇa's Introduction, and his Commentary on Ṛgveda I, 1—19.

This is the MS. G used for Prof. Max Müller's second edition of the Ṛgveda with Sāyaṇa's Commentary. See *Rig-Veda-Saṃhitā*, ed. by F. Max Müller, 2nd Ed., vol. I, pp. liv, lvi, lvii seqq.

14.

WHISH No. 13a.

Size: $15\frac{1}{8} \times 1\frac{5}{8}$ in., one leaf, 15 lines.

Material: Palm leaf, damaged.

Date of MS.: uncertain.

Character: Grantha.

The beginning of the *Ṛgveda-Saṃhitā* in the *Pada* text. Interesting is the accentuation, the Udāttas only being marked (by the sign ~ over the accentuated syllable). The leaf contains the text of Rv. I, 1, 1 to I, 3, 4.

15.

WHISH No. 14.

Size: $13\frac{1}{4} \times 1\frac{1}{2}$ in., 83 leaves, 6 lines on a page.

Material: Palm leaves.

Date of MS.: The 'Prajotpatti' year in which the MS. was written (see below) is probably meant for the Prajāpati year corresponding to A. D. 1751/52, possibly A. D. 1811/12.

Scribe: Venkata Subrahmanya, son of Śeṣādri.

Character: Grantha.

vamśarṣibhyo namo gurubhyaḥ | om -śāntiś śāntiś śāntiḥ ||
īśāvāsyam idaṃ sarvaṃ yat kiñ ca jagatyāñ jagat | etc.

It ends:—īśāvāsyam ity ekānuvākeṣṭādaśa | on tat sat ||
īśāvāsyopanīṣat samāptā || hariḥ om | saha nāv avatv iti śāntiś
śāntiś śāntiḥ ||

(2) The *Kena - Upaniṣad* or *Talavakāra - Upaniṣad*
(ff. 2a—4b).

It begins:—keneṣitam patati preṣitam manah kena prāṇah
prathamah praiti yuktaḥ | etc.

It ends:—kenopanīṣat samāptā || hariḥ om etc.

(b)

(1) *Śaṅkara's* Commentary on the *Īśā-Upaniṣat* (ff.
1—13a).

It begins:—om | īśāvāsyam ityādayo mantrāḥ karmaśv
aviniyuktās teṣāṃ karmaśeṣasyātmano yāthārtthyapra-
pādakatvāt yāthārtthyañ cātmanah śuddhatvāpāpavid-
dha-tvaikatvāśarīratvasarvagatatvādi vakṣyamāṇan tac ca etc.

It ends:—iti śrī-Govinda-bhagavatpūjyapādaśiṣya-parama-
haṃsaparivrājakācāryya - śrīmac - Chamkara - bhagavatpāda-
kṛtau vājasaneyasamhitopanīṣat-bhāṣyaṃ samāptam || hariḥ
om ||

(2) *Śaṅkara's* Commentary on the *Kena-Upaniṣat*
(ff. 13a—39b).

It begins:—keneṣitam ityādyopanīṣat parabrahmaviṣayā
vaktavyeti navamāddhyāyasyārambhah prāg etasmāt karm-
māny aśeṣataḥ parisamāpitāni etc.

It ends:—syād ity ata āha jyeye jyāyasi sarvamahattare
svātmani mukhye pratitiṣṭhati pratitiṣṭhatīti na punas sam-
sāram āpadyata ity abhiprāyah || iti śrī-Govinda-bhagavat-
pādaśiṣyasya paramahaṃsaparivrājakācāryyasya śrīmac-
Chamkarabhagavataḥ kṛtau tavala (read talava)kāropanīṣa-
dvivarane navamoddhyāyah || kenopanīṣatbhāṣyaṃ samā-
ptam || hariḥ om || śrīgurubhyo namaḥ ||

17.

WHISH No. 16.

Size: $9\frac{1}{4} \times 2\frac{1}{2}$ in., 26 leaves. from 11 to 13 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Six Upaniṣads. viz.:

(1) The *Kāṭhavalī* or *Kāṭha-Upaniṣad* (ff. 1—7).

It begins:—om uśan ha vai vājaśravasas sarvavedasan
dadau . etc.

It ends:—yo vidaddhyātmam eva : śaṣṭhī vallī : kāṭha-
vallī samāptā : hariḥ om : śubham astu .

(2) The *Praśna-Upaniṣad* (ff. 8—12).

It begins:—saha nāv avatu : om śāntiḥ : śrīḥ : bhadram
karṇebhiś śrṇuyāma : śāntiḥ : Sukeśā ca Bhāradvājaś
Śaibyaś ca Satyakāmas Sauryaṇī ca Gārgaḥ Kausalyaś
cāśvalāyano Bhārgavo Vaidarbhiḥ Kabandhi Kātyāyanas
te haite. etc.

It ends:—namaḥ paramarṣibhyo namaḥ paramarṣibhyaḥ :
śaṣṭhapraśnaḥ : praśnopaniṣat samāptā

(3) The *Muṇḍaka-Upaniṣad* (ff. 13—17a).

It begins:—brahmā devānām prathamas sambabhūva, etc.

It ends:—namaḥ paramarṣibhyo namaḥ paramarṣibhyaḥ :
bhadram karṇebhiḥ : śāntiś śāntiś śāntiḥ : iti tritiya-
muṇḍakam : muṇḍakopaniṣat samāptā : hariḥ : om :

(4) The *Māṇḍūkyopaniṣad* (ff. 17a—19).

It begins:—om ity etad akṣaram idaṁ, etc.

It ends:—omkāro vidito yena sa munir nnetaro jana
iti : iti caturtthaḥ khaṇḍaḥ : māṇḍūkyopaniṣat samāptā :
om .

(5) The *Pūrvaṭāpinī* or *Pūrvaṭāpanīya-Upaniṣad*
(ff. 20—24b).

† Sic. And so very often in these MSS.

It begins:—śivāya gurave namaḥ | atha śrividya manor
āmnāya svarūpam upadiśyate brahmacāriṇe śāntāya guru-
bhaktāya yathā vidyā manuḥ kasminn utbhavas tat svarūpam
brūhīti hovāca, etc.

It ends:—praviśya meruśśrṃge cātiprakāśarūpenātha
sarvaṃ jagad vyāpya sthitavaty āsīd iti Yājñavalkyaḥ |
tṛtīyakhaṇḍaḥ | pūrvatāpinī samāptaḥ (sic) ||

(6) The *Uttaratāpinī* or *Uttaratāpanīya-Upaniṣad*
(ff. 24b—26).

It begins:—atha bhagavan kathan nu paramarahasyam
me brūhi kā brahmavidyā manūnām, etc.

It ends:—tathāvidhānīti buddhvā puruṣārtthavān bhaved
ya evaṃ vedety upaniṣat iti tṛtīyakhaṇḍaḥ || uttaratāpinī
samāptaḥ (sic) || śrīgurucaraṇāravindābhyām namaḥ ||
hariḥ om ||

18.

WHISH No. 17.

Size: $9\frac{1}{4} \times 2\frac{1}{4}$ in., 34 + 37 leaves, 12 or 13 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(a)

A Collection of twelve *Ātharvaṇa Upaniṣads*:

- (1) *Rahasya-Upaniṣad*, ff. 1—4b.
- (2) *Amṛtabindu-Upaniṣad*, ff. 4b—5b.
- (3) *Tripurasundarī-Upaniṣad*, ff. 5b—6b.
- (4) *Kālāgnirudra-Upaniṣad*, ff. 6b—7b.
- (5) *Śārīra-Upaniṣad*, or *Śārīraka-Up.*, ff. 8a—9a.
- (6) *Atharvaśīra-Upaniṣad*, ff. 9a—13b.
- (7) *Kaivalya-Upaniṣad*, ff. 13b—15a.
- (8) *Skanda-Upaniṣad*, ff. 15a—15b.
- (9) *Mahā - Upaniṣad* (or *Tripurātapanā - Upaniṣad?*),
ff. 16a—27a.
- (10) *Devī-Upaniṣad*, ff. 27a—28b.

(11) *Tripurā-Upaniṣad*, ff. 28b—29b.

(12) *Upaniṣad* (*Kaṭha-Upaniṣad?*), ff. 30a—34a (?).

Similar collections of Upaniṣads in the MSS. described in Burnell, Tanjore. pp. 28—36. and Ind. Off., vol. I, p. 126 seq.

Our MS. begins:—athāto rahasyopaniṣadam vyākhyāsyāmaḥ devarṣayo brahmāṇam sampūjya prāṇipatya papracchuḥ : bhagavan rahasyopaniṣadam brūhīti : so bravīt : purā vyāso *etc.*

Fol. 4b:—yo rahasyopaniṣadam adhīte gurvanugrahāt : sarvapāpavinirmuktas sākṣāt kaivalyam āśnute : rahasyopaniṣat samāptā : hariḥ om : *etc.*

Fol. 5b:—bhadraṇ nopi vātaya maṇaḥ : om śāntiḥ śāntiḥ śāntiḥ : tisraḥ puras tripathā viśvacarṣaṇi yatra kathā akṣarās sanniviṣṭāḥ : *etc.* See Burnell I. O., p. 62, where this is given as the beginning of a *Tripuropaniṣad*.

Fol. 6b:—tripurisundaryyupaniṣat samāptā :

Fol. 9a in margine: atharvaśiropaniṣat :

Fol. 13b:—mokṣam annam atho mano mokṣam annam atho maṇaḥ : ity a(tha)rvaśiropaniṣat samāptā :

Fol. 16a in margine: mahopaniṣat. Beginning:—tripurā tāpanī vidyā vedyacicchaktivigrahaṁ : vastucinmātrarūpan tat paratatvam bhajāmy ahaṁ : om : bhadraṁ karṇebhir iti śāntiḥ : athaitasmin antare bhagavān prajāpatyaṁ vaiṣṇavam vilayakāraṇam : rūpam āśṛtya tripurābhidhā bhagavatīty evaṁ ādi, *etc.* See the beginning of the *Tripurātapanopaniṣad* in Ind. Off. vol. i, p. 127.

Fol. 27a:—sa turyaṁ padaṁ prāpnoti ya evaṁ vedeti mahopaniṣat : bhadraṁ karṇebhir iti śāntiḥ : *etc.*

Fol. 30a:—pārivrajyadharmmapūgālamkāraṁ yat padaṁ yayuḥ : tam ahaṁ kathavidyārtthā rāmacandrapadaṁ bhaje : om saha nāv avatv iti śāntiḥ : devā ha vai bhagavantam abruvan adhihi, *etc.* See the beginning of a *Kaṭhopaniṣad* in Ind. Off. vol. i, p. 127.

Fol. 34a:—sa eva śivayogīti kathayata ity upaniṣat : bhadraṁ karṇebhir iti śāntiḥ : śrīmad-viśvādhiṣṭhānaparamaṁsa-satguruśrīrāmacandrārpanam astu : . . . acyutosmi

mahādeva tava kārūnyaleśataḥ | vijñānagha evāsi śivosmi
kim ataḥ param | na nijan nijavat bhāty antaḥkaraṇajīm-
bhaṇāt | antaḥkaraṇanāśena. Here the MS. breaks off,
and a new foliation begins.

(b)

(1) The *Śrīvidyāratnasūtra*, by *Gauḍapādācārya*, a pupil
of *Śuka Yogīndra*, ff. 1—3a.

It begins:—jñānānandamayā devān nirmmalasphaṭi-
kākr̥tiṃ | ādhāraṃ sarvabhūtānāṃ hayagrīvaṃ upāsmāhe
atha śāktamantrāṇāṃ jijñāsā | ātmaivākhaṇḍākārācāitanya-
svarūpāśaṃ svavidyā | etc.

It ends:—anuttarasamketapradhānavidyāḥ sapta-daśa-
varṇaviśiṣṭā(h) | athaitāsāṃ parivārāṇāṃ anuparivārā asaṃ-
khyākāḥ | iti śrīmat-paramahansa-parivrājakācārya-Śuka-
Yogīndra - śiṣya - śrī - Gauḍapādācārya - viracitāni sūtravā-
kyāni | samāptāni ||

(2) The *Śrīvidyāratna(sūtra)dīpikā*, by *Vidyāranya Muni*,
a pupil of *Śaṅkarācārya*, ff. 3a—23b.

It begins:—bālārkamaṇḍalābhāsāṃ caturbāhān trilō-
canāṃ | pāśāṃkuśadhanurbāṇāṃ dhārayantīm śivāṃ bhaje |
śrīvidyāratnasūtrāṇāṃ vākyārtthap(r)atipādane | bhaga-
vatyāḥ prasādena kriyate dīpikā mayā | sā bhagavatī jagat
sr̥ṣṭvedan tasmin devatādīn utpādya, etc.

It ends:—iti paramahansa - parivrājakācārya - śrīmat-
bhagavat-Śaṅkarācārya-śiṣya-śrī-Vidyāranya-munīkr̥ta-śrī-
vidyāratnadīpikā samāptā || hariḥ om etc.

(3) The *Atharvaśirobhāṣya*, by *Bhāskara Rāya*.

The leaves are foliated in the ordinary way as ff. 24—37, and also
as 1 to 14 by letters, viz. ka, kha, ga, gha, ṇa, ca, cha, ja, jha, ṇa,
ṭa, ṭha, ḍa, ḍha.

It begins:—śrīnāthāṃghriparāgaiko parāgād aparāgadhīḥ
atharvaśirasō bhāṣyaṃ bhāṣate Bhāskaras sudhīḥ || iha
khalu śrīmahātripurasundaryyāḥ etc.

It ends:—iti bhāvanopanīṣadotharvaṇaśirasotra racitavān
bhāṣyaṃ | Bhāskara-Rāyo viduṣān tuṣṭyai jīvanmumukṣū-
ṇāṃ || om śrīgurubhyo namaḥ ||

19.

WHISH No. 18.

Size: 28 × 2 in., 106 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: The MS. appears to be fairly old, early 17th century?

Scribe: Rāma.

Character: Malayalam. The leaves are numbered by letters according to the system discussed by Professor Bendall in the JRAS. October 1896, pp. 790 seq. See Preface.

Injuries: The MS. is much damaged. part of f. 85 is broken off and lost.

The *Mahābhārata*, Parvan ii: The *Sabhā-Parvan*, in 114 Adhyāyas. Differs much from the text of our editions.

It begins:—harīḥ om gaṇapataye namaḥ avighnam astu Janamejayaḥ arjuno jayatām śreṣṭho mokṣayitvā mayan tadā kiṁ cakāra mahātejās tan me brūhi dvijottama Vaiśamīrṇu rājann avahitaś caritam¹ rmmukaśreṣṭhan tūrṇi cākṣayasāyakau divyāny astrāṇi rājendra durllabhāni nṛpair bhūvi rathaddhvajapataākāś ca śvetāśvais saha viryavān etāni pāvakāt prāpya mudā paramayā yutaḥ² ta-sthau mahāvīryas tadā saha mayena saḥ tatobravim mayah pārtthaḥ vāsudevasya sannidhau pā³ stat kṛtam pratyānusmaran prāñjali ślakṣṇayā vācā pūjayitvā punaḥ-punaḥ Mayah asmāc ca kṛṣṇāt samkruddhāt pāvakāc ca didhaksataḥ tvayā trātosmi kaunteya brūhi kiṁ karavāṇi te aham hi viśvakarmā vai asurāṇām parantapa tasmāt te vismayam kiñcit kuryām adya suduṣkaram evam ukto mahāvīryyaḥ pārttho māyāvinam mayam dhyātvā muhūrttam kaunteyaḥ prahasan vākyam abravīt Arjunah⁴ kṛtam eva tvayā sarvaṁ svasti gaccha mahāsura : etc.

It is unfortunate that the difficult and much discussed verse ii. 60. 8 (the he-goat and the knife) occurs on f. 84, a damaged leaf. The verse reads:—[ajo hi śastra⁴]m

¹ The rest of the line is lost, the leaf being damaged.

² Leaf damaged. Read upatasthau.

³ The rest of the line, about six Akṣaras, lost.

⁴ These akṣaras are lost.

akhanat kilaikah śastre vipannobhiparāsyā bhūmiṃ nikṛn-
tanam svasya kaṇṭhasya ghoran tadvad vairam mā khaṇiḥ
pāṇḍuputraiḥ ।

It ends:—evam gāvatgaṇe kṣattā dharmamārtthasahitam
vacah uktavān na grhītān ca mayā putrahitepsunā ॥ iti
śrīmahābhārata śatasahasrikāyām saṃhitāyām sabhāparvaṇi
anudyūte dhṛtarāṣṭrapaścāttāpo nāma caturdaśaśatatamo-
ddhyāyah ॥ ॥ sabhāparvam samāptam ॥ hariḥ śrīkṛṣṇāya
namah ॥ Rāmeṇa likhitam idaṃ pustakam ॥

20.

WHISH No. 19.

Size: $16\frac{1}{4} \times 1\frac{3}{4}$ in., 285 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: The MS. looks fairly old, 17th century?

Character: Malayalam.

The *Bhāgavata-Purāṇa*, Skandhas i-ix.

It begins:—hariḥ śrīgaṇapataye namah avighnam astu
janmādyasya yatonvayāditarataś cārttheṣv abhijñas svarāt
tene brahma hr̥dā ya ādikavaye muhyanti yat sūrayaḥ tejo-
vārimṛdām yathā vinimayo yatra trisarggomṛṣā dhāmnā
svena sadā nirastakuhakam satyam paran dhīmahi, etc.

It ends (f. 283 b):—dr̥ṣṭyā vidhūya vijaye jayam udvi-
ghuṣya procyoddhavāya param samagāt svadhāma । cha ॥
ity aṣṭādaśasahasrikāyām saṃhitāyām śrībhāgavate mahā-
purāṇe navamaskandhe caturviṃśoddhyāyah ॥

Then follow two odd leaves, one unnumbered. the other
numbered as 170.

21.

WHISH No. 20.

Size: $10\frac{3}{8} \times 1\frac{5}{8}$ in., 96 leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Calicut 1826'. The MS. is
probably not much older.

Character: Grantha.

(a)

The *Caranavyūha*, ff. 1—4.

It begins:—athātaś caranavyūham vyākhyāsyāmaḥ tatra yad uktaṁ cāturvedyaṁ catvāro vedā jñātā bhavanti | rgvedo yajurvedas sāmavedotharvaveda(ś) ceti | tatra rgvedasya sapta bheda bhavanti | etc.

It ends:—yodhīte caranavyūham sa vipraḥ paṅkti-pāvanah | tārayaty akhilān pūrvān puruṣān sapta sapta ca | yo nāmāni purā devā amṛtatvaṁ ca gacchati | lokātītam mahāśāntim amṛtatvaṁ ca gacchati | amṛtatvaṁ ca gacchaty on nama ity āha bhagavān Vyāsaḥ Pārāśaryo Vyāsaḥ | vāsudevasvarūpāya vivasvatbimbatejase | vedovamśāvadamaśāya Vedavyāśāya te namaḥ | śrīgurucaranāravindābhyān namaḥ | śrībrhaspataye namaḥ |

(b)

The beginning of a Commentary on the *Śatarudriya* or *Rudrādhyāya* (Taittirīya-Saṁhitā iv, 5). ff. 5—7.

It begins:—on namo rudrāya rudrāṇāṁ vyākhyāṁ vakṣyāmi yajjape | mokṣāghakṣayasālokyavyādhināśaṁ prajojanam | atha jābālopaniṣat | atha hainam brahmacārīna ūcuḥ kiñjapyenāmṛtatvaṁ brūhīti | sa hovāca Yājñavalkyaḥ śatarudriyeneti | etc.

It ends:—uktam vāyavye | rogavān paredam paretya rudrajāpaṁ cared iti | yajñasūktaḥ kalpaḥ | śatarudrā devatā asyeti śatarudryam ucyate | hariḥ om | śubham astu.

(c)

The *Bṛhadāraṇyaka-Upaniṣad* or *Śatapathabrāhmaṇa-Upaniṣad* (Kāṇva Śākhā), ff. 8—96.

It begins:—om śrīgaṇapataye namaḥ | on namo brahmā-dibhyo brahmavidyāsampradāyakartṛbhyo vaṁśaṁsibhyo namo gurubhyah | śrīmad-Yājñavalkyagurubhyo namaḥ | hariḥ om | o nuṁ uṣā vā aśvasya meddhyasya śiras sūryyaś cakṣur vātaḥ | etc.

Fol. 23:—iti vājasaneyāntargata-Kāṇvīye śuklayajurvede bṛhadāraṇyake saptadaśakāṇḍe prathamoddhyāyah |

Between the first and second Adhyāyas a description of the Pañcagavyavidhi is inserted (f. 23).

The 3rd Adhyāya begins f. 37, the 4th Adhyāya f. 54, the 5th A. f. 74, the 6th A. f. 82.

It ends: —o num iti vājasaneyāntargata-Kānviye śuklaya-jurvede śatapathabrāhmaṇe upatiṣṭhatsaptadaśakāṇḍe ṣaṣṭhoddhyāyas samāptaḥ ॥ hariḥ ॥ om ॥ śubham astu śrī-rāmacandrāya namaḥ ॥ ekapāc ca haviryyajña uddhārity addhvaragrahau ॥ vājapeyo rājasūya ukhāsambharāṇaṁ tathā ॥ hastī ghaṭaś citiś caiva sāntīty agnirahasyakau ॥ aṣṭādhyāyī maddhyamaś cā aśvamedhaḥ pravargyakah ॥ brhadāranyakaṁ ceti kāṇḍās saptadaśa kramāt ॥ om om om ॥ paraguṇaparadānaprastutāśeṣakṛtyā nijaguṇakalikābhir lokaṁ āmodayantaḥ ॥ aviditaparadoṣā jñānapīyūṣapūrṇāḥ karakṛtaṁ aparādhaṁ kṣantum arhanti santaḥ ॥ śrīgurubhyo namaḥ ॥

22.

WHISH No. 21.

Size: 9½ × 1½ in., 78 leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date of MS.: An entry by Mr. Whish on leaf 70 ("Here ends the Rudra Bhāshyam") is dated "Calicut 1826." The MS. is probably not much older.

Character: Grantha.

(a)

A Commentary on the *Śatarudriya* or *Rudrādhyāya* of the *Taittirīya-Saṁhitā* (iv, 5), ff. 1—70. Title and name of the author do not occur in the book.

It begins:—on namas te rudra manyava iti ॥ atha śatarudryahomaḥ ॥ athātaś śatarudryaṁ juhōtīty upakramya eṣotrāgniracito bubhuksamāṇo rudrarūpeṇāvatiṣṭhati ॥ tasya tarppanadevair dvitīyaṁ darśanam ॥ yad vai tac chatarudryaṁ juhōtīty upakramya prajāpatim visrastādityabhiprāyamantrārthānugūnyena śrutir bhavet ॥ sa eṣaḥ śataśīrṣaḥ rudraḥ sambhavad iti namas te rudra manyava iti raudrā-

ddhyāvah | atra Parameṣṭhina ārsam | devānām vā prajā-
pater vā | Aghorasyārsam iti kecit | ekarudradevatyah | etc.

It ends:—antarikṣe loke ye rudrāḥ sthitāḥ tebhyo namaḥ
yeṣāṃ rudrāṇāṃ vātaḥ vāyur iṣavaḥ samānam anyat |
prthivyāṃ bhūloke ye rudrā sthitāḥ (read °āḥ) tebhyo na-
maḥ yeṣāṃ rudrāṇāṃ annam ātmanah sam icchet śarīram
puṣṇāti | adhikam nyūnam vyādhādijagatvena nirūpyate |
samānam anyat | evan namostu rudrebhya iti | harih om :

(b)

The *Maṇḍalabrāhmaṇa* (ff. 71—78), described by Mr.
Whish as the 'Mandala Brahmanah of the Atharva-Vedah.'
This is identical with Śatapatha-Brāhmaṇa x, 5, 2. See
also Mitra, Notices, No. 682, where it is called *Maṇḍala-
brāhmaṇopaniṣad*.

It begins:—yad etan maṇḍalan tapati tan mahad ukthan
tā rcas sa rcām lokotha yad etad arccir dipyate tan
mahāvratam tāni sāmāni sa sāmnam lokotha ya eṣa etasmin
maṇḍale puruṣas soṅnis tāni yajūṃṣi sa yajuṣāṃ lokas
saiṣā trayyeva vidyā tapati, etc.

It ends:—somrto bhavati mṛtyur hy asyātmā bhavati |
18 | iti maṇḍalabrāhmaṇam sampūrṇam | om num |

23.

WHISH No. 22.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., 193 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Śaṅkara's *Chāndogyopaniṣadvivaraṇa*, or Commentary
on the *Chāndogya-Upaniṣad*.

It begins:—om ity etad akṣaram ityādyastāddhyāyi
chāndogyopaniṣat | tasyās samkṣepatorthajijñāsubhyah
rjuvivarāṇam alpaganthāṇ cedam bhāṣyam ārabhyate |
tatra sambandhaḥ samastam karmmādhigatam prāṇādi-

devatāsahitam arccirādimārgena brahmapratipattikāra-
nam | *etc.*

It ends:—iti śrī-Govinda-bhagavat-pādapūjya-śiṣyasya
śrīparamahamsaparivrājakācāryyasya śrīmac - Chamkara-
bhagavataḥ kṛtau cchāndokyopaniṣad (*sic*) vivaraṇe aṣṭamaḥ
prapāṭhakaḥ samāptaḥ || hariḥ | om | . . . śrīsarasvatyai
namah | śrīmahālakṣmyai namah | pārvatyai namah |

24.

WISH No. 23.

Size: $12\frac{1}{2} \times 2$ in., 81 + 37 + 31 leaves, from 9 to 11 lines on a
page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The 31 leaves of the last work are numbered by the letters *ka* to
ṣa (viz. *ka* 1, *kha* 2, *ga* 3 etc., *la* 28, *va* 29, *śa* 30, *ṣa* 31).

(a)

Commentaries on the *Kāthopaniṣad* (ff. 1—31a), *Praśno-
paniṣad* (ff. 31b—55), and *Muṇḍakopaniṣad* (ff. 56a—81)
by Śaṅkara.

In the margin of the first page: kāthopaniṣadbhāṣyam
hariḥ | om |

The work begins:—on namo bhagavate vaivasvatāya
mṛtyave brahmavidyācāryyāya Naciketase cātha Kāthako-
paniṣadvallinām sukhārtthapratibodhanārttham alpagranthā
vṛttir ārabhyate upanipūrvasya sader ddhātor viśaraṇa-
gatyavasādā¹ nārtthasya kvipratyayāntasya rūpam upaniṣad
iti, *etc.*

It ends on fol. 31a:—iti śrī-Govinda-bhagavat-pūjya-
pāda-śiṣya-śrīparamahamsa-parivrājakācāryya-śrīmac-Cham-
kara-bhagavat-kṛtau Kāthakopaniṣad-vivarane ṣaṣṭhī valli
samāptā || hariḥ || om | śubham astu || sakhe hā kim kurmmaḥ
kim iti kathayāmaḥ katham amun tarāmaḥ samsāraṁ kva

¹ Sic for avasādaḥ.

na ca vibhavāmo vāyam amī | itīdrk cintābdhau hrdaya
na nimajjālam anīṣam gurum śokaddhvānte taranīm ava-
lambasva taranīm . asmatgurucaraṇāravindābhyān namaḥ |

In the margin of fol. 31b: praśnopaniṣat-bhāṣyam |

It begins:—om śrutismṛtipurāṇānām ālayam karuṇālayam |
namāmi bhagavat-pāda-Śaṅkaram lokaśaṅkaram | viśva-
vandyam vighnarājam sarvaśuklām sarasvatīm | pūrvācār-
yyān sarvapūjyān kurve natipadam gurūn | mantroktār-
tthasya vistarānuvādīdam brāhmaṇam ārabhyate | ṛṣipra-
śnaprativacanākhyāyikā tu vidyā, etc.

It ends on fol. 55:—iti śrī-Govinda-bhagavatpūjya-pā-
da-śiṣyasya śrīmat-paramahamsaparivṛājakācāryyasya śrī-
Śaṅkara-bhagavataḥ kṛtau atharvanopaniṣadvivarane pra-
śnavivaraṇam samāptam . hariḥ om . etc.

In the margin of fol. 56a: muṇḍakopaniṣat-bhāṣyam |

It begins:—brahmā devānām ity ādyātharvanopaniṣat
vyācikyāsītā asyās ca vidyāsampradāyakarttṛpāramparyya-
lakṣaṇam sambandham ādāv evāha svayam eva stutyar-
ttham evam hi, etc.

It ends on fol. 81b:—iti śrī-Govinda-bhagavatpūjya-pāda-
śiṣyasya paramahamsa-parivṛājakācāryyasya śrīmac-Chaṅ-
karabhagavataḥ kṛtau ātharvanopaniṣat-vivaraṇam samā-
ptam hariḥ om .

(b)

The *Upadeśagranthavivaraṇa*, a Commentary on *Śaṅkara's*
Upadeśasahasrikā, by *Bodhanidhi* (?), a pupil of *Vidyā-*
dhāman, ff. 37. See Ind. Off. Part IV, p. 731.

In the margin: Upadeśasahasrikā | hariḥ om |

It begins:—viṣṇum pañcātmakam vande bhaktyāṣṭādaśa-
bhedayā . sāṅgavargonavimśatyā bhaktair mnavabhir-
āśritam | om . caitannyam sarvagam sarvam sarvabhūta-
gubhāṣayam . yat sarvaviśayātitan tasmai sarvavide namaḥ
1 samāvayya (read 'vāpya?) kriyās sarvā dārāgnyādhāna-
pūrvikāḥ | brahmavidyām athedānīm vaktum vedāḥ praca-
krame 2 etc.

It ends on fol. 37b:—iti saptaśataślokā yatindraśrī-
mukhotgatāḥ | vivṛtā gurusaktena mayā brahmātmabho-

dhakāḥ | upāśya śraddhayā śrīmad-Vidyādhāmamuneś ciraṃ |
śrīmatpadāmbujan tasya prasādan (read °dān) na svabuddhi-
taḥ | yena me nikhilādvaitād ākṛṣya mana ātmani | sthāpitam
munim mukhyena yāvajjīvan namāmi taṃ | yatbhāṣyasā-
garajayuktamanin prakīrṇān prāpyādhunā katipayān ka-
vayo bhavanti | tasmai namo janamanobjadivākarāya kṛ-
tsnāgamārtthanidhanāya yatīśvarāya | iti śrīmad-Vidyādhā-
maśiṣyena Bodhanidhinā¹ śraddhābhaktimātrapreritena
kṛtam upadeśagranthavivaranaṃ samāptam || yatpādakama-
lāsamgāt nirvāṇaṃ prāptavān ahaṃ | sarvāntarātmāpūjyāms
tān praṇamāmi garīyasah | hariḥ om || śubham astu ||

(c)

The *Vivekacūḍāmaṇi* by Śaṅkara, ff. 31.

In the margin: vivekacūḍāmaṇi om.

It begins:—sarvavedāntasiddhāntagocaran tam agoca-
raṃ | Govindaṃ paramānanda(m) matguruṃ praṇatosmy
ahaṃ | 1 | jantūnāṃ nara-janma durllabham atah pumstvan
tato vipratā tasmād vaidikamārgadharṃmaparatā vidvatvam
asmāt param | ātmānātmavivecanam svanubhavo brahmā-
tmanā samsthitir mmuktir nno śatakoṭijanmasukṛtaiḥ pu-
nyair vinā labhyate | 2 | etc.

It ends on fol. 31:—iti śrīmat-paramahansa-parivrāja-
kācāryyavaryya-śrī-Govinda-bhagavatpūjyapāda-śiṣya-śrīmat-
paramahansa - parivrājakācāryyavaryya - śrīmat - Śaṅkara-
bhagavatpāda-kṛtau vivekacūḍāmaṇis sampūrṇaḥ || śrīkṛṣṇāya
parasmai brahmaṇe namaḥ ||

25.

WHISH No. 24.

Size: $13\frac{1}{2} \times 1\frac{3}{8}$ in., 58 (leaf 36 is missing) + 38 leaves (the latter
being foliated by the numbers 100 to 137), 7 lines on a page.

Material: Palm leaves.

Date of MS.: Early 18th cent.?

Character: Grantha.

The MS. is much corrected.

¹ Proper name?

(a)

*Commentaries on the Saptalakṣaṇa*¹, i. e. seven phonetic treatises referring to the Black Yajur Veda. (See Burnell I. O. p. 10 *seqq.*, and Burnell, Tanjore, p. 5 *seqq.*) They are:—

(1) The *Śamānavyākhyāna*, a Commentary on the *Samhitāśamānalakṣaṇa*. Fols. 1—12.

It begins:—*atheti adhikārārtthothaśabdah | yathā athaśabdonuśāsanam iti | adhikārah prastāvaḥ prarambha ity artthāntaram yeṣu padeṣu samhitāyām visarjanīyo lupyate | teṣām padānām samgrahalakṣaṇaśāstram prastutam ity etam arttham athaśabdo dyota iti (read dyotayati) | etc.*

It ends (fol. 12a):—*iti śamānavyākhyānam sampūrṇam | hariḥ om*

(2) The *Vilimghyavyākhyāna* by *Puṇḍarikākṣisūri*, a Commentary on the *Vilimghyalakṣaṇa* of *Nārāyaṇa*. Ff. 12—21.

It begins (fol. 12a):—*athā (sic) vilimghya (°khyā pr. m.)-vyākhyānam | om praṇipatya jagannātham Puṇḍarikākṣisūriṇā | vilimghyalakṣaṇavyākhyā kriyatedya mayā svayam | praṇamya bhāratīm ity ena prārīpsitasya vilimghyalakṣaṇasya avicchedaparisaṁāptaye | sarasvatīn devīm praṇamya Nārāyaṇanāmāham | vilimghyāni padāni pravakṣyāmi | pratijñāyate ekāraikāravarnau yau samhitāyām vikāriṇau | ... padakāle avikāriṇau | drṣṭau yau tadantāni vilamghyāni (sic)² vedavittamair ucya[n]te |*

It ends (fol. 21): *vilimghyavyākhyānam sampūrṇam | hariḥ om |*

(3) The *Naparavyākhyāna* or *Naparapaddhativyākhyāna*, a Commentary on *Saurisūnu's Naparalakṣaṇa*. Ff. 22—26b.

It begins:—*om atha naparavyākhyānam | natveti saka-*

¹ This title does not occur in the MS., but it is given by Mr. Whish on the title page, and according to Burnell I. O. p. 12, it seems to be the name assigned to these tracts in the South of India. It often occurs in Oppert's List of Sanskrit MSS. in Southern India. See Aufrecht CC. s. v.

² See Burnell I. O. pp. 10, 11; Tanjore p. 5b.

lanivṛttihetum | . . . navam nūtanam | lakṣaṇam | Śaurisū-
nur aham | pravakṣyāmi | ity artthah | etc.

It ends:—naparapaddhativyākhyānam samāptam || hariḥ
om ||

(4) The *Taparapaddhati* or *Taparapaddhativyākhyāna*,
a Commentary on the *Taparalakṣaṇa*. Ff. 26 b—28 b.

It begins:—atha taparapaddhatiḥ | annādyān nirbha-
jati | etc.

It ends:—iti taparapaddhativyākhyānam samāptam ||
hariḥ | om ||

(5) The *Avarṇivyākhyāna*, a Commentary on the *Avarṇi-
lakṣaṇa*. Ff. 28 b—35 b.

It begins:—atha avarṇivyākhyānam | avarṇinyanuktam
ity ādi vācyāntam | pūrvasyāvarṇilakṣaṇasya anuktyadhi-
koktipurūktibhiḥ | etc.

It ends:—iti akārādīni padāny uktāni || hariḥ | om ||

(6) The *Ākārapaddhati* or *Āvarṇivyākhyāna*, a Commen-
tary on the *Āvarṇilakṣaṇa*. Ff. 35 b—39 b.

It begins:—atha ākārapaddhatiḥ | antarikṣam ivāgnī-
ddhram | etc.

It ends:—ity ākāradīpadāny uktāni || āvarṇivyākhyānam
samāptam || om ||

(7) The *Aniṃgyavyākhyāna*, a Commentary on the *Aniṃ-
gyalakṣaṇa*. Ff. 39 b—58.

It begins:—atha aniṃgyavyākhyānam | munimānasetyādi-
ślokatrayeṇādauprārīpsitasya lakṣaṇasya avighnena pari-
samāptaye maṅgaḷam ādadhānaḥ abhīṣṭadevatān nama-
skṛtya viṣayan darśayati | aniṃgyam iti | anuśiṣyata iti ca |
aniṃgyam avibhāgapadam ucyate | na tv asamāsapadam |
saty api samāse śacīpatiḥ bṛhaspatir ityādīnām aniṃgya-
tvāt | etc.

It ends:—iha aniṃgyapadānām prapañcatvāt | grantha-
gauravabhayāt samkṣīpya dīnmatram uktam | anonuktañ
ca yat kiñcit vidvātbhir ūhanīyam || prayogatonugantavyam ||
ity aniṃga(sic)vyākhyānam pūrṇam || hariḥ | om || etc.

(b)

A Commentary on the *Bhāradvājaśikṣā*, by *Lakṣmaṇa Jaṭavallabhaśāstrin*. Ff. 100—137.

It begins:—*namaś śivāya sāmbya saganāya sasūnave | sanandine saganāya savrṣāya namo namaḥ | ddhyātvā- sadya jagannātham sāmham sarvārtthasādhakam | vyākhyā- yatedhunā śikṣā Bhāradvājamuniritā | pārīspī(=read prā- rīpsi) tasya granthasyāvighnena parisamāptyarttham ādau iṣṭadevatān namaskārarūpaṁ maṁgalya (read maṁgaḷam) svayaṁ kṛtvā śiṣyānuśikṣāyai granthato nibaddhnān | cikīrṣi- tam pratijānīte | gaṇeśam pratinipatyāham sandehānān ni- varttaye (read nivṛttaye) | śikṣām anupravakṣyāmi vedānām mūlakāraṇam | gaṇādhipatim ānamya vedānām grantha- trayānām ādikāraṇam | śikṣām vedasthasandeham nivāra- nāya pravakṣyāmiti Bhāradvājamunīnoktam ||*

It ends:—*Bhāradvājamuniproktā Bhāradvājena dhīmatā | vyākhyātā Lakṣmaṇākhyena Jaṭavallabhaśāstrinā || ṣaṣṭiślo- kaparyyantam mayā vyākhyānam kṛtan tataḥ || karakṛtam aparādham kṣantum arhanti santah || hariḥ ||*

26.

WHISH No. 25.

Size: $11\frac{1}{2} \times 1\frac{1}{2}$ in., (1) + 37 + (1) + 21 + (2) leaves, 6 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1822. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Mantrapraśnadvaya*, or the *Mantrapāṭha* of the Āpastambins in 2 Praśnas.

This is the MS. 'Wh.' used for the edition of the 'Man- trapāṭha or The Prayer Book of the Āpastambins' by M. Winternitz, Part I (Oxford 1897, Anecdota Oxoniensia). See Introduction p. xii.

(2)

The *Āpastambīya Gr̥hyasūtra*, in 23 Khaṇḍas.

This is the MS. 'C'. used for the edition of the *Āpastambīya Gr̥hyasūtra* by M. Winternitz (Vienna 1887). See Preface p. V.

27.

WHISH No. 26.

Size: $13\frac{3}{8} \times 1\frac{3}{8}$ in., (3) + 135 + (2) leaves, generally 5 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Calicut 1824'. The Āṅgīrasa year preceding 1824 (see below) is A. D. 1812/13, but probably the year A. D. 1752/53 is meant.

Scribe: The son of Śeṣādri. See above No. 15.

Character: Grantha.

The *Ekāgnikāṇḍavyākhyā*, or *Mantrapraśnabhāṣya*, or *Mantrabhāṣya*, by *Haradatta*.

This is the MS. 'Hw.' used for the edition of 'the Mantrapāṭha or the Prayer Book of the Āpastambins' by M. Winternitz, Part I, see Introduction, p. xii.

It begins:—|avighnam astu om|praṇipatya mahādevaṃ Haradattena dhīmatā | ekāgnikāṇḍamantrāṇāṃ vyākhyā sammyag vidhiyate || 1 | tatra tādadāryyā¹ ādito vaiśvadevamantrān adhiyate | etc.

F. 57:—ity ekāgnikāṇḍe prathamah praśnas samāptah ||

It ends:—ity ekāgnikāṇḍavyākhyā Haradattācāryyavira-citā sampūrṇā || visargabindvakṣara° etc.

The date is given in the following colophon:—āṅgīrasavarṣam | cittiramāsam | 24 tithi | aṣṭami tiruvoṇanakṣa-trattile | aparāṇhakālattile muḍiñcutu || hariḥ om śubham astu āṅgīrasābde vasubhe meṣamāsebjavāsare | Śeṣādri-sūnuna sammyaṇ mantrabhāṣyaṃ samāptam ||

¹ The Telugu edition reads: tatrācāryyā.

28.

WHISH No. 27.

Size: $7\frac{1}{4} \times 1\frac{1}{4}$ in., 62 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: Thursday the fifth day of the dark half of the month of Kārttika of the Jupiter year Śrīmukha in which the copy of the first work was finished (see the colophon below) corresponds (according to Dr. Schram's Tables) to November 1st, A. D. 1753.

Character: Grantha.

(a)

The *Svarapañcāśacchlokī Vyākhyā*, a Commentary on the *Svaralakṣaṇa* (see the second work), ff. 1—57. The text, also, is included.

It begins:—atīndriyārthavijñānam praṇamya brahma śāśvatam | taittirīyapadādīnām vakṣyāmi svaralakṣaṇam | anena ślokena parāparabrahma praṇāmapūrvakam āripsita-granthasyābhidheyam āha | vedopi śāśvatam brahma | etc. . . . svaralakṣaṇajñāne phalāntaram apy asti | tannirṇita-svareṣu padarūpajñānam | yathā | ayam iha prathamodhāyiti nāḍāgamaśamkā bhavati | tasmād ārabdhavyam evaitat | tatra paribhāṣām āha | udāttaś cānudāttaś ca varṇānām prakṛtau svarau : etc.

It ends:—arūṇopaniṣatsvarās tu uktāḥ kecit boddhyāḥ | kvacid addhyayanāt anye anyathāpi boddhyāḥ | sambhāryyā grhṇāti | palvalyā grhṇāti | yosau tapann udeti ityādi | ekaśrutiś cānuktā bhavati | agniś ca jātavedāś ca upaniṣatsu ca ekaśrutir bhavati vyatyayaś ca | śikṣām vyākhyāsyāmaḥ | sahasraśirṣam devam | sa vā eṣa puruṣonnarasamayah | ityādi | anyepiti vacanam anyatrāpi kvacit padāddhyayanarahite vyatyayam sūcayati | pra nu vocam cikituse sa tvan naḥ plavo bhūtvā | sa vācas pate hṛd iti vyāharat | om iti svara-pañcāśacchlokī vyākhyā pūrṇā : hariḥ om ||

The colophon is written in Tamil and contains the date: śrīmukhavaruṣam kārttigai māsam 5 va vyārakke (read viyā-rakki?) rammaile Egādeṣil (?) erudiṇṣadu.

(b)

The *Svaralakṣaṇa* (by *Keśavārya*, son of *Sūrideva-buddhendra*), a treatise on the accents in the Black Yajur-veda, ff. 58—62. The name of the author is not mentioned in our MS., but is given in Burnell I. O. p. 9 seq., from which it appears also, that our MS. contains only the first part of the work.

It begins:—atīndriyārtthavijñānam praṇamya brahma śāśvatam | taittirīyapadādinām vakṣyāmi svaralakṣaṇam | udāttaś cānudāttaś ca varṇānām prakṛtau svarau | svaritās tu dvidhocyante dhṛtaḥ kampaś ca sāmhitāḥ || tulyasvaras sarūpārtthe pade bhedeṇi tat supām | dvir uktā ca grhepy evaṁ dvidhemgyāṁśe vibhaktiḥ || 1 ||

It ends:—nyamsvaryyujyañ cidānāvyāsasaumyaś ceti tādr-śāḥ | anyepy addhyayanāt bodhya aruṇopaniṣatsvarāḥ || 50 || hariḥ om etc.

29.

WHISH No. 28.

Size: $9\frac{1}{4} \times 1\frac{1}{2}$ in., 72 leaves, foliated from 1 to 69 (leaf 11 being counted twice), followed by two leaves numbered 72 and 79; from 7 to 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th cent.?

Character: Grantha.

Injuries: One half of leaf 72 is lost. An odd half leaf found in the volume does not belong to this MS. Leaf 69 is damaged.

Fragments of the *Mahāgaṇeśa-Mantrapaddhati* by *Gīrvāṇendra*, the pupil of *Viśveśvara*. *Viśveśvara* was a pupil of *Amarendra Yadi* (sic), *Amarendra Yadi* a pupil of *Gīrvāṇendra Yogin*.

It begins:—śrīmahāgaṇapataye namaḥ | Amarendra-yadiś śiṣyo Gīrvāṇendrasya Yoginaḥ | tasya Viśveśvaraś śiṣyo Gīrvāṇendroham asya tu | śiṣyo mahāgaṇeśasya vakṣye śrī-mantrapaddhatim | etān diṣṭyā¹ khilās santas santuṣṭās

¹ This word is not quite clear, perhaps drṣṭyā? Should it be drṣṭvā-khilān?

santu santatam | prathamam śrīmahāgaṇapate(r) nyāsavi-
dhāna(m) likhyate | atha punar ācamya | guruh | prāgvan-
dano viṣṭare(read °ro)paviṣṭas san ityādi granthārttthotra
likhyate etc.

The last three lines:—mūlāgnaye yavāgra(m) syāt annā-
yānnan tu pāyasam | balāya tilatailam syāt sārāsvatāya
mākṣikam | taṇḍulan dhāraṇāya syāt medhāyai tv ikṣu-
khaṇḍakam | dadhi puṣṭyai sthirāyāmbhaḥ prīṭhaye kadali-
phalam | āpūpam vaśyakā. Here the MS. breaks off.

30.

WHISH No. 29.

Size: $12\frac{1}{4} \times 1\frac{7}{8}$ in., 276 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Mayūkhamālikā*, a Commentary on (*Pārthasārathi-
mīśra's*) *Śāstradīpikā* (a Commentary on the *Mīmāṃsā-
Sūtras*), by *Somanātha*, the pupil and younger brother of
Veṅkatādriyajvan, and the son of *Sūri Bhaṭṭa*, of the
family of *Niṭṭala*. See Ind. Off., Part IV, p. 696 seq.
and Hall. p. 176.

It begins:—āviṣkarotu vibudhair abhivandinīyām vācam
sa kopi mama vallabhasārvabhaumah | vaṁsopi yatpari-
grhitatayā vibhakti¹ vācālatām tribhuvanaikavimohayantīm |
adhigamya kalām akhilam agrabhavād Veṅkatādriyajva-
gurerāḥ² | vacanair anatipracurair vyākurve śāstradīpikām
viśadavibudhāḥ³ praṇamya mūrddhnā bahudhā vaḥ prār-
tthaye kṛtāvasyām arpayata dṛśam sūkṣmām nindata parato-
bbhinandata vā | etc.

It ends:—iti śrī-Niṭṭala-kula-tilaka-Sūri-bhaṭṭa-mahopā-
ddhyāyatanūbhavaśya Veṅkatādriyajvagurucaraṇānuja - So-

¹ bibharti. Ind. Off. MS.

² Read °guruh.

³ viśadam + 2 + vi Ind. Off. MS.

manātha-sarvatomukhayājinaḥ kṛtau śāstradīpikāvyākhyā-
yām mayūkhamālikāsamākhyāyām dvitīyasyāddhyāyasya
caturtthaḥ pādaḥ || hariḥ om | śrīgurubhyo namaḥ |

31.

WHISH No. 30.

Size: $5\frac{5}{8} \times 1\frac{5}{8}$ in., 94 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Śivagītā* in 16 Adhyāyas (from the *Padma-Purāṇa*, see Hall p. 123, Aufrecht-Oxford, p. 17, Mitra, Notices, vol. V, p. 94 seqq., No. 1777, but ibid. vol. IV, p. 84, No. 1488 described as belonging to the *Matsya-Purāṇa*).

It begins:—umāpatyam (*sic*) umājānim umāñ comāsahodaram | umānanāndaram patmām vidhiṃ vayam upāsmāhe : pañcākṣaratanuṃ pañcavadanam praṇavam śivam | apārakarūnārūpaṃ gurumūrttim ahaṃ bhaje | Sūta uvāca | athātasampravakṣyāmi śuddham kaivalyamuktidaṃ | anugrahān maheśasya bhavaduḥkhasya bheṣajam || 1 || *etc.*

It ends:—ity uktvā prayayus sarve sāyamsandhyām upāsitaṃ | stuvantas Sūtaputran te santuṣṭā gomatītaṃ || iti śrī-śivagītāsūpaniṣatsu parabrahmavidyāyām yogaśāstre śiva-rāghava-saṃvāde ṣoḍaśoddhyāyaḥ || śrīśivāya namaḥ || hariḥ om ||

32.

WHISH No. 31.

Size: $7 \times 1\frac{3}{8}$ in., 30 + 66 + (3) leaves, from 6 to 8 lines on a page.

Material: Palm leaves.

Date: Kollam year 997 ("Kollam 997 āmatadhanumāsam", at the end of the *Kaivalyanavanīta*) i. e. A. D. 1822.

Character: Malayalam.

(1)

The *Pañcaratnaprakaraṇa* in Malayalam language (ff. 1—8).

(2)

The *Gurugītā* from the *Skanda-Purāṇa* (ff. 9—22).
See Aufrecht-Oxford 72b.

It begins (f. 9):—śrīgaṇapataye namaḥ | kailāsaśikhare
rame bhaktānugrahaṭalparā[h]¹ prañamya pārvatī bhaktyā
śamkaram paripṛcchati | 1 | śrīdevy uvāca | om namo
devadeveśāparātppara jagatguroḥ² sadāśiva mahādevā (read
°deva) gurudikṣām pradehi me | 2 |

F. 22b ends:—sadā śivo bhavety eva satyam satyam na
saṁśayaḥ na (gu)ror adhikam na guror adhi(ka)m na guror
adhikam na guror adhikam | hariḥ |

(3)

The *Pūrvottaradvādaśamañjarikā Stotra* by Śaṅkara
(ff. 23—27).

F. 23 begins:—hariḥ dinam api rajanīśāyamprātaḥ
śīśiravasante punar āyātaḥ kāla(h) kṛṇāti gacchaty āyus
tad api na muñcaty āśāpāśam | bhaja Govindam bhaja
Govindam Govindam bhaja mūḍhamate | 1 |

Ff. 26b—27:—dvādaśamañjarikābhir ihaiṣā śiṣyāṇām
kathito hy upadeśaḥ ekāgre na karoti vivekā te paśyante
narakam anekam | bhaja Govindam | 24 | iti śrīmat-
para(ma)hamsaparibhṛāmlākārya (read °parivrājakācārya)-
śrīmat-Śaṅkarā(cā)ryaviracite pūrvottaradvā(da)śamañjari-
kāstottram sampūrṇam | śrī-Śaṅkarācāryaviracire svāmine
namaḥ śrīvidyāruṇyasvāmine namaḥ |

(4)

Fragment of a short tract (in Sanskrit) (ff. 27—28b).

It begins:—bandhaḥ karmany atha bahuvideḥ striguhā-
yām pravīṣṭaḥ pumsor etakāṇa śakheṇite (??) śopite varttamā-
naḥ viṭppankothaikramibhi[h]r abhitas tāditaḥ pīḍitātma
yāvat | etc.

F. 28b ends:—sasnehabhyām paravaśatayā puṣpyamāṇaḥ
pitṛbhyām kṛdālanīyam prathitabahuḥcāpalyam ullaghya

¹ °talparā for °tatparā. Grantha MSS. frequently have lp for tp.
² Read devadeveśa parātpara jagadguro?

bālyam dvaitīyikam puram atha vayah prāpnuvat dr̥ptacitto
lakṣmī jāneta tava vada yugam vismaren māśma
bhūpam ॥

(5)

Fragment of another short tract (in Sanskrit) (ff. 29—30).

F. 29 begins:—hariḥ bhedābhedau savatrigalītau puṇya-
pāpe viśiṣṇe māyāmohe kṣayam adhigatau naṣṭasanne-
havṛttau śabdātītam triguṇarahitam, etc.

F. 30b ends:—śāntikalyāṇahetum māyāraṇye dahanam
amalam śāntinirvāṇadivam tejorāśim nigamasadana-Vyāsa-
puttrāṣṭakam yaḥ prātaḥkāle pāti mahatām vyayātinirvāṇa-
divam | Vyāsaputram ॥

(6)

The *Kaivalyanavanīta* (in Malayalam language) in
2 Pāṭalas (ff. 66).

33.

WHISH No. 32.

Size: $9\frac{3}{4} \times 1\frac{5}{8}$ in., 23 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

A Commentary on *Śaṅkarācārya's Ātmabodhaprakaraṇa*,
(by *Madhusūdana Sarasvatī*, according to Prof. Aufrecht).

It begins:—atra bhagavān Śaṅkarācāryya uttamādhi-
kāriṇām vedāntaprasthānatrayan nirmmāya tadanvālocanā-
sama(r)tthānām mandabuddhīnām anugrahārttham sarvave-
dāntasiddhāntasaṁgraham ātmabodhākhyam prakaraṇan
didarśayiṣuḥ pratijānīte | tapobhir iti | etc.

It ends:—tasmād ātmatīrttharatasya na kiñcid avaśi-
ṣyata iti bhāvaḥ ॥ iti śrīmat-paramahansa-parivrājakācāryya-
śrī - Govinda - bhagavatpādācāryya - śiṣya - śrīmat - Śaṅkarā-
cāryya - viracitātmabodhaprakaraṇasya ṭikā samāptā |
hariḥ | om |

34.

WHISH No. 33.

Size: $14 \times 1\frac{1}{2}$ in., (2) + 276 [really 288, for after f. 67, ff. 48—67 are repeated again—I marked them as 48*—67*—and after f. 171 f. 180 follows, though nothing is missing] + (3) leaves, from 7 to 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Decr. 1831.' The Kālayukti (or Kālayukta) year immediately preceding 1831 is A. D. 1798/99. but the MS. may have been written 60 or 120 years earlier (A. D. 1738/39 or even 1678/79).

Scribe: Śeṣasūri.

Character: Grantha.

The *Viṣṇu-Purāṇa*, in 6 Aṃśas.

It begins:—om nārāyaṇan namaskṛtya naraṇ caiva narottamam | Vyāsam sarasvatīn devīm tato jayam udīrayet || prañamya viṣṇum viśveśabrahmādīn prañipatya ca | gurum prañamya vakṣyāmi purāṇam vedasammitam | itihāsapurāṇajñam vedavedāṃgapārāgam | dharmmaśāstrārthtatvajñam Vasiṣṭhatanayātmajam | Parāśaram sukhāsinam kṛtāpūrvāhnikakriyam | Maitreyaḥ paripapraccha prañipatyābhivādya ca | etc.

The Ist Aṃśa ends (f. 55):—devarsipitr-gandharvayakṣādīnān tu sambhavam | bhavanti śṛṇvataḥ puṃso devādyāvaradā mune | iti śrīviṣṇupurāṇe prathamamśe dvāvimśoddhyāyah | prathamomśas samāptah ||

The IInd Aṃśa ends (f. 76):—iti bharatanarendrasāravṛttam kathayati yaś ca śṛṇoti bhaktiyuktaḥ | sa vimalamatir eti nātmamoham bhavati ca saṃsaraneṣu muktiyogyah || iti śrīviṣṇupurāṇe dvitīyemśe ṣoḍaśoddhyāyah | hariḥ om | dvitīyomśas samāptah | om |

The IIIrd Aṃśa ends (f. 117):—puṃsām jaṭābharanamaulavatām vṛthaiva moghāśinām akhilaśaucanirākṛtānām | toyapradānapitr-piṇḍabahiṣkṛtānām sambhāṣanād api narānarakam prayānti | iti śrīviṣṇupurāṇe tṛtīyemśe aṣṭādaśoddhyāyah | hariḥ om.

The IVth Aṃśa ends (f. 171b):—etad veditvā na narena kāryyam mamatvam ātmany api paṇḍitena | tiṣṭhantu tāvat tanayātma-jā(d)yaḥ kṣetrādayo ye tu śarīratonye | ityā-

dimahāśrīviṣṇupurāṇe caturtthemśe caturviṃśoddhyāyaḥ ॥
caturtthāmśas samāptaḥ ॥ hariḥ om ॥

The Vth Amśa ends (f. 252):—śrī-Parāśaraḥ ॥ ity ukto-
bhyetya pārthābhyāṃ yamābhyāṃ ca tathārjjanah ॥ dr̥ṣṭāṇ
caivānubhūtaṇ ca sarvam ākhyātavāms tadā ॥ Vyāsavākyaṇ
ca te sarve śrūtvārjjanamukheritam ॥ rājye Parīkṣitam kṛtvā
yayuh Pāṇḍu(su)tā vanam ॥ ity etat [s]tava Maitreya vistareṇa
mayoditam ॥ jātasya yad Yador vaṃśe Vāsudevasya ceṣṭi-
tam ॥ iti śrīviṣṇupurāṇe pañcamemśe aṣṭatri(m)śoddhyāyaḥ ॥
śrīkr̥ṣṇāya namaḥ ॥

The VIth Amśa ends (f. 276b):—iti vividham ajasya
yasya rūpam prakṛtiparātmamayam sanātanasya ॥ pradiśatu
bhagavān aśeṣapuṃsām harir apajanmajarādikām samr-
ddhim ॥ iti śrīviṣṇupurāṇe ṣaṣthemśe aṣṭamoddhyāyaḥ ॥ om
hariḥ om ॥ śrī-Parāśarāya namaḥ ॥ śrī-Vedavyāsāya namaḥ ॥
samāptaḥ ṣaṣthomśaḥ ॥ hariḥ om . . . om śrīḥ viṣṇupurāṇam
samāptam ॥ bindudurllipi° . . . sajjanāḥ ॥ abdesmin kālayu-
ktyākhye jyeṣṭhamāsy aṣṭame dine ॥ likhitam vaiṣṇavam
idaṃ purāṇam Śeṣasūriṇā ॥ om.

35.

WHISH No. 34.

Size: 9 $\frac{1}{4}$ × 2 in., 170 leaves, from 8 to 14 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Jayamaṅgalā*, a Commentary on the *Lalitāsahasra-
nāmastotra* (from the *Brahmāṇḍa-Purāṇa*), by *Bhaṭṭa
Nārāyaṇa*, a son of *Veṅkaṭādri*. See Mitra, Notices,
vol. VII, p. 57, No. 2287.

It begins:—śrīmahāgaṇapataye namaḥ ॥ śrīmātaḥ karuṇā-
kaṭākṣasaraṇīm samprāpya te patmabhū(r) brahmāṇḍāni
karoti rakṣati harir hantīśvaro līlayā ॥ trayyante puruṣaḥ
parātpara iti khyātopi samvitkale sā kāṣṭheti ca sā parā
gatiḥ iti tvayy eva viśrāmyati ॥ etc.

Then ff. 1b—2a:—advaitavidyācāryya - śrī-Veṅkaṭādri-

tanūbhavaḥ | Nārāyaṇāmbikāgarbhaśuktimuktāmaṇis su-
dhīḥ | lalitādeśikādeśād vyākhyāṃ Nārāyaṇa sphuṭam | sa-
hasrasya rahasyānāṃ nāmnāṃ viracayāmy aham | etc. . . .
vyākurmmahe | śrīśrīmātetī | śrīr aiśvaryyam, etc.

It ends:—śrī-Bhaṭṭa-Nārāyaṇena viracitā lalitāsahasra-
nāma-stotravyākhyā jayamaṅgalākhyā sampūrṇā śrīmahā-
tripurasundarīcaraṇāravindayor nnityabhaktir astu mama |
śrīrāmāya paramagurave namaḥ || hariḥ om || śubham astu
gurucaraṇāravindābhyān namaḥ om ||

36.

WHISH No. 35.

Size: $11 \times 1\frac{5}{8}$ in., (2) + 176 [really 140, ff. 77—115 being missing,
and ff. 38—39 being double] + (1) leaves, from 11—13 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Grantha.

Portions of the *Mīmāṃsākaustubha*, a Commentary on
Jaimini's Mīmāṃsā-Darśana, by *Khaṇḍadeva*, the son of
Rudradeva, extending from the beginning of the second
Adhyāya to the end of the first Pāda of the third Adhyāya.
Besides, there is a lacuna from the end of the 2nd to the
beginning of the 4th Pāda in the second Adhyāya.

It begins:—śrīmahāgaṇapate n(a)maḥ śubham astu śrīma-
hāgaṇapate n(a)maḥ | śubham astu evam upotghātaprasaktā-
nuprasakte mantralakṣaṇāḍau samāpte yatprasamgena
yad āgatam tatsamāptau tatbuddhis sañjāyata iti nyā-
yena bhāvārtthādhikaraṇoktadhātvarththakaraṇatvasya upa-
sthite, etc.

In margine: śabdāntarādhikaraṇam.

F. 18b:—viśeṣadarśanāc ca pūrveṣāṃ sarveṣu hy apra-
vṛtti syāt || See *Mīmāṃsādarśana* II, 2, 4.

F. 75:—sarvasyevoktakāmatvāt tasmin kāmāśruti syāt
nidhanārtthā punaśrutiḥ || II, 2, 29.

F. 76b ends:—phalasambandhaḥ na vātadakṣam guṇāt
bhāvanābheda iti prayojanam pū.

Ff. 77—114 are missing, and f. 115 begins:—*lepi nirū-dhalakṣaṇayā prayogadarśanena, etc.*

F. 115b:—*kartur vā śrutisaṃyogāt* ॥ II, 4, 2.

The 2nd Adhyāya ends (f. 127b):—*śrī-Rudradevasūnoḥ kṛtir eṣā Khaṇḍadevasya | mīmāṃsākaustubhākhyo bhedā-ddhyāddhyeya (sic) caturtthāṃghreḥ ॥ iti śrī-Khaṇḍadeva-kṛtau mīmāṃsākaustubhe dvitīyoddhyāyaḥ ॥ śrīguru° etc.*

F. 173b:—*vyavasthā vārtthasya śrutisaṃyogāl liṃgasyā-rtthēna sambandhāl lakṣaṇārtthā punaśrutih ॥ III, 1, 27.*

It ends (f. 176):—*mīmā(m)sāmbunidhim pramatthya vi-vidhair nnyāyoccayair nirjjaraiḥ kṛtvā Jaiminisūtramanda-ram amuṃ vedam tathā vāsukim | yad dhālāhalasamjñam eva kalitam granthāntaram sajjanaiḥ śrīkṛṣṇasya tu bhū-ṣaṇāya sa param yaḥ kaustubhākhyo maṇiḥ ॥ śrī-Rudra-devasūnoḥ kṛtir eṣā Khaṇḍadevasya | mīmāṃsākaustubhā-khyośeṣāddhyāye pāda ādyāyam ॥ śrīmatpūrvottaramīmāṃ-sāpārāvārīṇadhurīṇa-śrī-Rudradevasūnoḥ Khaṇḍadevasya kṛtau mīmāṃsākaustubhe tritīyasyāddhyāyasya prathamah pādaḥ ॥ śrīmahāgaṇapate namaḥ ॥ śubham astu hariḥ om ॥*

37.

WHISH NOS. 36 A AND 36 B.

Size: 2 Vols., $15\frac{1}{2} \times 1\frac{3}{8}$ in., 205 leaves (ff. 124—205 in vol. II), from 6 to 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Calicut 1824.' The Krodhin year preceding 1824 is Śaka 1707 or A. D. 1784/85, but it seems more likely that the MS. was written A. D. 1724/25.

Scribe or owner of the books: Nārāyaṇa.

Character: Grantha.

The *Ujvalā*, a Commentary on the *Āpastambīya Dharmasūtra*. No. 36 A contains the first Praśna, No. 36 B the second Praśna.

This is the MS. 'G. U.' used by Dr. G. Bühler for his second edition of the *Āpastambīya Dharmasūtra* (Bombay Sanskrit Series Nos. 44 & 50). See Part I, p. ii.

Vol. I ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujvalāyām ekādaśam paṭalam | samāptah praśnah | hariḥ om . sīvāya namaḥ | athāto niyameṣu śrāvanyān tapa svāddhyāya upāsane maddhvām anne mamāddhyātmikān kṣatriyaṃ yathā kathā ca vidyayaikādaśa | cm pāṇigrahaṇād adhi grhamedhino vratam |

Vol. II begins:—pāṇigrahaṇād adhi grhamedhino vratam | pūrvasmin praśne ādyayoḥ prāyeṇa brahmacāriṇo dharmmā uktāḥ , uttareṣv aṣṭasu sarvāśramāṇām | etc.

It ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujvalāyām ekādaśah paṭalah | hariḥ om | dvitīyapraśnas samāptah | . . . krodhisaṃvatsaram kannimāsam yettānteti ujvalā samāptā | śrīrāmārppaṇam | Nārāyaṇasya granthas samāptah |

38.

WHISH No. 37.

Size: $9\frac{1}{2} \times 1\frac{3}{4}$ in., 13 ÷ 117 leaves. 8 or 9 lines on a page.

Material: Palm leaves.

Date: The Pārthiva year in which the MS. was written (see below probably corresponds to A. D. 1766, perhaps to A. D. 1825 26.

Scribe: Veṅkusudhīvara Śauṇḍa.

Character: Grantha.

(1)

The *Taittirīya-Prātiśākhya*.

It begins:—atha varṇasamāmnāyah | atha navāditas samānākṣarāṇi | dve dve savarṇe hrasvadīrghe | na plutapūrvam | śoḍaśādita svarāḥ | śeṣo vyañjanāni, etc.

It ends:—saṃsadam gacched ācāryyasamsadam iti . . . atha catasro dvādaśa | iti dvitīyapraśnah prātiśākhye samāptah | hariḥ om śubham astu |

(2)

The *Tribhāṣyaratna*, a Commentary on the *Taittirīya-Prātiśākhya*.

It begins:—bhaktiyuktaḥ praṇamyāhaṃ gaṇeśacaraṇa-
dvayaṃ gurūn api girān devīm idaṃ vakṣyāmi lakṣaṇaṃ |
vyākhyānaṃ prātiśākhyasya vīkṣya vārarucādikaṃ | kṛtaṃ
tribhāṣyaratnaṃ yat bhāṣate bhūsurapriyaṃ | *etc.*

It ends:—iti tribhāṣyaratne prātiśākhyavivarane dvitī-
yapraśne dvādaśoddhyāyaḥ || samāpto dvitīyapraśnaḥ || hariḥ
om || śrīmatpārtthivavatsare madhurtau māse madhau śyā-
male pakṣe proṣṭhapadarksake kavidine dvādaśyupetehani |
granthaś cottararatnaśabdamilitaśrīmattribhāṣyābhidha śrī-
mad-Vemkusudhivareṇa likhitaś Śaṇḍena śāstrottame ||
hariḥ om śrīgurubhyo namaḥ ||

39.

WHISH No. 38.

Size: 17 $\frac{5}{8}$ × 2 in., 175 leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date of MS.: The Yuvan year in which the MS. was written
(see below) probably corresponds to A. D. 1755/56, possibly to A. D.
1815/16.

Scribe: The son of Śeṣādri. See above Nos. 15 & 27.

Character: Grantha.

The *Bhāgavata-Purāṇa*, together with *Śrīdhara's* Com-
mentary, Skandhas 11 and 12.

It begins:—om | avighnam astu | vijayante parānanda-
kṛṣṇapādarajasrajaḥ | yā dhṛtā mūrddhni jāyante mahen-
drādimahāsrajaḥ || pravarttitaḥ (read pravṛttitaḥ) parā-
nandakṛṣṇakṛīḍānuvarṇitā | tannivṛtyā parānandaparāro-
honuvarṇyate || evaṃ tāvad daśamaskandhe bhūbhārāvata-
raṇāya nijabhūtivibhūṣitayaduvamśasya yaduvamśāvatā-
ritasakalasurāmśasya bhagavata śrīkṛṣṇasya taducitapra-
vṛttiviḍambanena tacchravaṇasmaranādiparāṇaṃ pareṣāṃ
ānandakāraṇaṃ kṛīḍānuvarṇitā | *etc.*

F. 1b:—ekādaśaskandhasya pravṛttiḥ tasya yathāmati-
vyākhyānaṃ ārabhyate tatra mausalaprasaṃgārtthaṃ pūr-
vaskandhārtthaṃ anuvadati ślokadvayena || kṛtvā daityava-
dham kṛṣṇas sarāmo yadubhi(r) vṛtaḥ | bhuvovatārayat bhā-
raṇ jāviṣṭhaṇ janayan kalim || *etc.*

The 11th Skandha ends (f. 134):—iti śrīmatbhāgavate mahāpurāṇe savyākhyāna ekādaśaskandhe paramam(read pārama)hamsyāyām samhitāyām ekatrimśoddhyāyah ॥ śrīkrṣṇāya namaḥ ॥ evam ekādaśaskandhabhāvārtthapadadīpikā । svājñānaddhvāntabhītena Śrīdhareṇa prakāśitā । idānīn nātigūḍhārttham śrīmat-bhāgavatam kva nu । mandabuddhir aham kṛṣṇe prema kiṃ kin na kārayet ॥ ajñānaddhvāntabhītānām bhaktānām bhagavān hariḥ । Śrīdhara-cāryyarūpeṇa vyākhyānam akarot svayam ॥ yodvayātmābhīdhānena lokam rakṣann ajījanat । tasya pādayugacchatram mūrddhni vidhāryyatām ॥ ekādaśaskandhavyākhyā paripūrṇā ॥ śrīkrṣṇāya satyabhāmāsahitāya namaḥ ॥ vatsare ca yuva uttarāyāṇe kumbhamāsam adhige divākare । kālapakṣa udabhūpriyarkṣake śukraśiṣyaguruvāsare divā । likhitaikādaśaskandhaṭikā ślokaḥ prasammitā । Śeṣaputreṇa viduṣā samūhyāśābdikair asau ॥ binduśṛṅgākṣarair hīnam *etc.*

The Commentary to the 12th Skandha begins (f. 135):—jayati śrī-Parānanda(h) kṛṣṇāpāṅgalasaddrśaḥ । *etc.*

It ends (f. 175): . . . nama iti dvābhyām ॥ namas tasmai bhagavate vāsudevāya sākṣiṇe । ya idaṃ kṛpayā kasmai vyācacakṣe mumukṣave ॥ vyācacakṣe vyākhyātavān ॥ yogīndrāya namas tasmai śukāya brahmarūpiṇe । saṃsārasarpadaṣṭam yo viṣṇurātam amūmucat ॥ iti śrīmat-bhāgavate mahāpurāṇe savyākhyāne dvādaśaskandhe trayodaśoddhyāyah ॥ śrīkrṣṇāya namaḥ ॥ dvādaśaskandhaḥ pūrṇaḥ ॥ bhāvārtthadīpikām etām bhagavatbhaktavallabhām । śrī-Parānandapādābjabhṛṃgaśrī-Śrīdharokarot ॥ . . . śrīgurum Paramānandam vanda ānandavigraham । yatkrpālavaleśena Śrīdharas sukṛtas sukhī ॥ om dvādaśas skandhas samāptaḥ ॥ hariḥ om ॥

yuvābhīdhānebda udagdiśamge hy anantaratne (?) śīśīrarttubhānau । māse ghaṭe pakṣa ihāvadātagloutārakāyām likhitam mayedaṃ ॥ saṭikan dvādaśaskandhamūlam Śeṣādrisūnunā । Viśvāmitrānvayamahāpamkotbhavadinaṃ kṛte ॥ hariḥ om । śrīgurubhyo namaḥ ॥ binduśṛṅgākṣarair *etc.* . . . śrīparadevatāyai namaḥ ॥ śrīsarasvatyai mīnākṣyai namostu om śubham astu hariḥ om ॥

40.

WHISH No. 39.

Size: $7\frac{1}{8} \times 2\frac{1}{8}$ in., 59 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS: 18th or 19th cent.?

Character: Grantha.

The *Bhagavadgītā*, with a brief introduction.

It begins:—*asya śrī-bhagavatgītāśāstramahāmantrasya | Vedavyāso bhagavān ṛṣiḥ | anuṣṭup cchandaḥ | tāsām gītānām kvacin nānācchandāmsi | evamprakārīṇi cchandāmsi | viś-varūpo viṣṇuḥ paramātmā bhagavān śrīman-nārāyaṇo devatā | aśocyān anvaśocas tvam prajñāvādāms ca bhāṣasa iti bījaṁ | sarvadharmmān parityajya mām ekaṁ śaraṇam vrajeti śaktiḥ | ūrddhvamūlam adhaśśākhā aśvattham prāhur avyayam iti kīlakam | śrībhagavatsamārādhanaṁ tthe jape viniyogaḥ | etc.*

The text begins (f. 2):—*Dhṛtarāṣṭra uvāca | dharmma-kṣetre kurukṣetre samavetā yuyutsavaḥ | etc.*

F. 5b:—*visṛjya saśaraṇ cāpaṁ śokasaṁvignamānasaḥ || śokasaṁvignamānasa iti || iti on tat sad iti mahābhārata śatasahasrikāyām saṁhitāyām vaiyāsikyām bhīṣmaparvaṇi śrībhagavadgītāsūpaniṣatsu parabrahmavidyāyām yogaśāstre śrīkṛṣṇārjjūnasamvāde arjjuṇaviśādayogo nāma prathamoddhyāyaḥ ||*

It ends:—*iti on tat sat śrībhagavatgītāsūpaniṣatsu parabrahmavidyāyām yogaśāstre śrīkṛṣṇārjjūnasamvāde sakalavedaśāstrapurāṇasaṁgrahamokṣayogo nāmāṣṭādaśoddhyāyaḥ || śrīkṛṣṇāya parabrahmaṇe namo namaḥ || śrī-vāsudevārpanam astu |*

41.

WHISH No. 40.

Size: $10\frac{1}{2} \times 1\frac{7}{8}$ in., 190 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date of MS: An entry by Mr. Whish, found on the last page, is dated 'Calicut 1826'. The MS. may be about 50 or even 100 years older.

Character: Grantha.

The *Subodhinī*, a Commentary on the *Bhagavadgītā*, by *Śrīdharaśrāmīn*, in 18 Adhyāyas.

It begins.—vande kṛṣṇārjunau vīrau naranārāyaṇāv
ubhau : dhārttarāṣṭrakulonmattagajārohaṇavallabhau : sāra-
tthyam arjunasyājau kurvan gītāmṛtan dadau : lokatrayopa-
kārāya tasmai kṛṣṇātmane namaḥ : . . . śrīmādhavam prapa-
myātha devam viśveśam ādarāt : tatbhaktiyantritah kurve
gītāvyākhyāṃ subodhinim : etc.

Adhyāya I ends on f. 9, A. II on f. 27b. A. III on
f. 40b, A. IV on f. 54. A. V on f. 63b, A. VI on f. 74,
A. VII on f. 82, A. VIII on f. 90, A. IX on f. 97b,
A. X on f. 106, A. XI on f. 120b, A. XII on f. 126,
A. XIII on f. 137, A. XIV on f. 144, A. XV on f. 151,
A. XVI on f. 157b, A. XVII on f. 165b, A. XVIII
on f. 190.

It ends:—śrī-Paramānandapādābjaraśrīdhārīnādhunā :
Śrīdharasvāminā proktā gītāṭikā subodhinī : iti śrībhaga-
vatgītāṭikāyām subodhinyām Śrīdharasvāmi-kṛtāyām para-
mārtthanirṇayo nāma aṣṭādaśodhyāyah : śrīkṛṣṇāya
paramātmāne namaḥ : svaprāgalbhyabalād vilokya bhaga-
vatgītān tadantargatan tatvam prepsur upaiti kiṃ guru-
kṛpāviyūṣadrṣṭim vinā : asya svāñjalīnā rahasyajaladher
āditsur antarmmaṇināvartteṣu na kin nimajjati janas sat-
karnadhāram vinā : hariḥ om etc.

42.

WHISH No. 41.

Size: $9\frac{3}{8} \times 1\frac{5}{8}$ in., (3) + 87 + (3) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 1825. The MS. may be
about 50 years older.

Character: Grantha.

The *Devīmāhātmya* from the *Sūryasāvarṇika-Manvantara*
of the *Mārkaṇḍeya-Purāṇa*, in 23 Adhyāyas. preceded by
the *Argalastotra*, and *Kīlakastotra*. The edition by
L. Poley (Berlin 1831), and the Bombay editions of 1862
(Śake 1784) & 1864 (Śake 1786) contain only 13 Adhyāyas.

It begins:—nyāsam āvāhanañ caiva nāmāny argalakīla-
kam | hṛdayaṇ ca dalañ caiva ddhyānam kavacam eva
ca | mähātmyaṇ ca japeṇ nityam aṣṭamyāñ ca viśeṣataḥ |
sarvasaubhāgyam āpnoti[m] dehānte ca labhet gatiṁ |
om | pādāyor vārābhyo namaḥ | nitāmba nārasiṁhyai
namaḥ | *etc.*

F. 5b:—iti śrīdevīmāhātmye argalastotram samāptam |

F. 7:—iti śrīdevīmāhātmye kilakastotram samāptam |
athātas sampravakṣyāmi vistareṇa yathātatham | caṇḍikāhṛ-
dayam guhyam śruṇuṣvaikāgramānasah¹ | hrām hrīm hrībi (?)
ai hrīm śrīm klīm jaya jaya cāmūḍike tridaśamaku-
ṭakoṭi samghaṭṭacaranāravinde sāvitrī gāyatrī sarasvatī
mahāhikṛtahāriṇe bhairavarūpadhārīṇī prakāṭitadamṣtro-
gravadane ghore ghoranayane jvalajvālāsahasraparivṛte, *etc.*

The first Adhyāya ends on f. 30.

F. 72:—eva[m]n devyā varam labdhvā Surathaḥ kṣatriya-
[r]rṣabhaḥ | sūryyāj janma samāsādyā sāvarṇir bhavitā
manuḥ || iti śrīmārkaṇḍeyapurāṇe sūryyasāvarṇike manvan-
tare devīmāhātmye surathavaiśyavarapradānan nāma tra-
yodaśoddhyāyaḥ ||

The 16th Adhyāya ends on f. 78b. Ff. 79—87 are also
foliated separately by letters, viz. ka, kha, etc.

End:—īśānakonekṣam kṣetrapālāyanamaḥ | aṣṭadalabāhye
devyās tad dakṣiṇāntam gaṅgaṇapataye namaḥ | paṃpara-
magurubhyo namaḥ | paṃparamagurupādukābhyo namaḥ |
ḍamvaṭukabhairavāya namaḥ | dūmdurgāyai namaḥ | pañtipū-
jayet || iti śrīmārkaṇḍeyapurāṇe sūryyasāvarṇike manvantare
devīmāhātmye pañtipūjārahasyan nāma trayaviṃśo (pañca-
viṃśo, pr. m.) ddhyāyaḥ || śrīmahādevyai namaḥ | śrīgurubhyo
namaḥ | śivāya namaḥ | hariḥ om ||

43.

WHISH No. 42.

Size: 11 $\frac{3}{4}$ × 2 in.; (3) + 97 + (4) leaves, about 10 lines on a page.

Material: Palm leaves.

¹ These MSS. generally read śruṇu- for śṛṇu-.

F. 17. An entry by Mr. Whish is dated 1825. The MS. may be about 50 years older.

Śrībhakti Ananta Nārāyaṇa.
Carmakṛt Grantha.

(1)

The *Kuḷārṇava tontra*, in 17 Ullāsas (ff. 1—95). See Aufrecht-Oxford p. 90 seqq. (No. 147); Ind. Off. IV. p. 879; Mitra. Notices. I pp. 138 (No. 258), 160 (No. 290).

It begins:—gurubhyo namaḥ () upaśrutinām anyeṣām upaśrutiriyamsadā śruṇ(ut)am sarvavīrāṇām caranam smaranam mmamā gurum gaṇapatim durgām kṣetreṣām śivam arcāread acyū(?)tam brahmāṇam giriḥjām lakṣmīm vāṇīm vande vibhūṭaye anādyāyākḥilādyāyāmāyine gatamāline arūpāya svarūpāyāsivāya guruve namaḥ devyau(sic)vāca (on namo devadeveṣa pañcakṛtyavidhāyaka sarvajña bhaktisulabha śaraṇāgatavatsalā (read ola) : mūleṣa parameśāna karuṇāmṛta-vāridhe asāre ghorasamsāre sarve[da]duḥkhamalimasāh)etc.

F. 17:—iti śrīkuḷārṇave ūrdhvaṁnāyamāhātmye tritīyollāsaḥ

F. 27:—iti śrīkuḷārṇavamāhātmye rahasye sarvāṅgamottame kuḷadivyaḍikathanam pañcamollāsaḥ

The 7th Ullāsa ends on f. 37. the 8th U. on f. 44b, the 9th U. on f. 51. the 10th U. on f. 56. the 11th U. on f. 61b. the 12th U. on f. 67b. the 13th U. on f. 72b, the 14th U. on f. 78. the 15th U. on f. 84b, the 16th U. on f. 89b.

It ends (f. 95):—iti śrīmatkuḷārṇave mahārahasye sarvāgamottame mokṣapāde kuḷavivāhapraśamsan nāma sapta-daśollāsaḥ

(2)

The *Mantrākṣaramālā*, in 16 stanzas (ff. 95b—98b).

It begins:—kallolollāsitāmṛtābdhilaharimaddhyevirājanmaṇḍivīpe kalpakavāṭikāparivṛte kāḍambavāṭojvale ratna-stambhasahasranirmmitasabhāmaddhye vimānottame cintā-ratnavinirmmite janani te simhāsanam bhāvaye 1

It ends:—śrīmantrākṣaramālayā girisutām yaḥ pūjayec cetasā sandhyāsu prativāsaram suniyatam tasyām malas-

yācirāt cittāmbhoruhamandape girisutā nṛttam vidhatte sadā
vāṇivaktrasaroruhe jaladhijāgehe jagannamgaḷam 16
śrīmahātripurasundaryyai namaḥ | karakṛtam aparādham
kṣantum arhanti santaḥ | śaṃkarasya caritākathārasaḥ
candraśekharaguṇānikīrttanam nīlakaṇṭha tava pādaseca-
nam sambhavantu mama janma(ni) janmani | idam pustakam
guruvānujñā Ananta - Nārayaṇa - likhitam | śrīgurubhyo
namaḥ | hariḥ om śubham astu ||

44.

WHISH No. 43.

Size: $10\frac{1}{2} \times 1\frac{5}{8}$ in., (1) + 38 + (2) + 11 + (1) leaves, 8 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1825'. The MS. is probably not much older.

Character: Grantha.

(1)

The *Viṣṇupādādikeśāntastuti* by Śaṅkara, with a Commentary, called *Sukhabodhinī*. Printed, with a different commentary, in the *Kāvya-mālā*, Part II, pp. 1—20.

It begins:—hariḥ | nābhinālikalolambabhaṃgīvāṇītapah-
phalam | kuḍumbikalaśāmbhodheḥ kanyāyā(h) kalaye mahāḥ |
alīkalocanātopād alīkam rataye dadat | vipralambham pura-
striṇām puṣṇat tejo bhajāmahe | giripāthodhipātho jaśada-
nānandadhoraṇiḥ | padam kurve namasyānām umālakṣmī-
sarasvatīḥ | bhagavatpādapādādikeśastutyā madhusrutā |
vyākhyā vitanyate ramyā nāmnāsau sukhābodhinī || iha
khalu sakalajagadanugrahāya svecchākṛtavigraha-parigrahāḥ
paramakāruṇikāgraganyāḥ sarvajñaśikhāmaṇayaḥ śrī-
Śaṅkarabhagavatpūjyapādāḥ śrīmadvaipāyanapraṇītabrah-
masūtravyākhyānarūpaśrīmat - bhāṣyakaraṇena mumukṣu
jijñāsyāṇ jagaj janmādikāraṇam sakalopaniṣatgamyam
saccidānandādvayam pratyagabhinnam viṣṇvākhyam brahma
mukhyādhikāribhyaḥ karatalabadaravat sphuṭam pradar-
śya mandādhikāriṇām anujighṛkṣayā nirviśeṣam param

brahma sāksāt karttum anīśvarāḥ ye mandās tenukampyante
saviśeṣanirūpanair iti nyāyena tasyaiva paratatvasya saka-
laśrutismṛtipurāṇavacanaiś śuddhasatvopahitatvena sātvi-
kasevyaatvena cāvagatasya śaṁkhacakraśārnganandakakau-
modakīrūpapañcāyudhālaṁkṛtasya garuḍavāhanasya śeṣa-
śāyinaḥ śrīmahālakṣmībhumideviśametasya kaustubhaśrī-
vatsamuktābharāṇakīrītakaṭakāṁgadādisarvābharāṇabhū-
tasya sakalalokātiśayālusaundaryyasīmnaḥ niratiśayadayāsu-
dhāsamudrasya sakalajagadrakṣaṇadīkṣitasya śrībhagavato
nārāyaṇasya pādādikeśastutin tadupāsanarūpam sakṛt pā-
ṭhamātreṇa sakalapuruṣārthasaṁdohinīm dvipañcāśatślokāt-
mikām karttum ārabhante ॥ tatrāḍau varṇyate śaṁkho bhu-
jāgrevasthito hareḥ । nīlaśailaśikhārūḍhacandrabimbaśriyam
vahan ॥ lakṣmībharttur bhujāgre kṛtavasati sitam yasya
rūpam viśālam, etc.

It ends:—paramānandam ātmasvarūpam praviśati tatraiva
liyate brahmānandasvarūpeṇāvatiṣṭhata iti siddham ॥ iti
śrīmatparamahamsaparivrājakācāryya-śrī-Govinda-bhagavat-
pūjyapādaśiṣya-śrī-Śaṁkara-bhagavatpādakṛta-śrīviṣṇupādā-
dikeśaparyyantastute(r) vyākhyā saṁgrhitā samāptā ॥ hariḥ ।
om ।

(2)

The *Uttaragītā*, a kind of appendix to the *Bhagavadgītā*,
in three *Adhyāyas*. See A. Holtzmann, *Das Mahābhārata* II,
165 seq.

It begins:—kṛṣṇāya vāsudevāya jñānamudrāya yogine ।
nāthāya rukmiṇīśāya namo vedāntavedine । Arjuna uvāca ।
yad ekam niṣkalam brahma vyomātītan nirañjanam । apra-
tarkyam anirdeśyam vināśotpattivarjitam । etc.

F. 4:—om tat sad iti śrīma[t]duttaragītāsūpaniṣatsu
parabrahmavidyāyām yogaśāstre śrīkṛṣṇārjunasamvāde a-
dvaitavāsan nāma prathamoddhyāyah ॥

F. 8:—iti śrīmaduttaragītāsūpaniṣatsu . . . dvitīyo-
ddhyāyah ॥

It ends:—sarvacintāvinirmuktan niścintam acalam
bhavet । om tat sad iti śrībhagavatgītāsūpaniṣatsu para-
brahmavidyāyām yogaśāstre śrīkṛṣṇārjunasamvāde advaita-

vāsan nāma tritīyoddhyāyaḥ || śrīkṛṣṇārpanam astu śrīguru-
bhyo namaḥ | śrīdakṣiṇāmūrttaye namaḥ ||

45.

WHISH No. 45.

Size: $10 \times 2\frac{1}{8}$ in., 36 + (1) leaves, 11 or 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish at the end of the MS. is dated 'Calicut 1825.' The MS. is probably not much older.

Character: Grantha.

The *Ratirahasya*, a treatise on Kāmaśāstra, in 10 Pa-
ricchedas, by *Kokkoka* who composed it for *Vaidyadatta*.
See Burnell, Tanjore, p. 58 seq., & Ind. Off. III, p. 362.
Burnell has Vainyadatta, Eggeling Vainyadatta, for Vai-
dyadatta.

It begins:—yenākāri prasabham acirād arddhanārīśvara-
tvam dagdhenāpi tripurajayino jyotiṣā cākṣuṣeṇa | indor
mmitram sa jayati mudān dhāma vāmapracāro devaś śrīmān
bhavarasajuṣān daivatam cittajanmā | parijanapade bhṛmga-
śreṇīpikāḥ paṭuvandino himakarasitacchatram mattadvipo
malayānilaḥ | kṛṣatanudhanurvallī līlakaṭākṣaśarāvalī mana-
sijamahāvīrasyoccair jayanti jagajjitaḥ || 2 || Kokkokanāmnā
kavinā kṛtoyam śrī-Vaidyadattasya kutūhalena | vilokyatām
kāmakalāsu dhīraiḥ pradīpakalpo vacasām nigumbhaḥ | etc.

It ends:—iti kakṣapuṭasārasaṁgrahaḥ || iti ratirahasye
yogādhikāro nāma daśamaḥ paricchedaḥ || śubham astu ||

46.

WHISH No. 46.

Size: $9\frac{1}{4} \times 2\frac{1}{8}$ in., 51 leaves, 12 or 13 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish at the end of the MS. is dated 'Calicut 1825'; the MS. may be about 50 years older.

Character: Grantha.

The *Sūryaśataka*, by *Mayūra*, with a Commentary by
Anvayamukha.

It begins:—jambhārātibhakumbhotbhavam iva dadhatas
śāndrasirāmārenum raktās siktā ivaughair udayagiritatī-
dhatadbhārādravasya etc.

The Commentary begins:—jambhārāter indrasya ibhasya
gaṇasyairāvatasya prāgdigāśritā nām ādhipatyasānniddhya-
sambhavād eva muktih kumbhayor udbhava udbhūtir bhūmā
yasya tam, etc.

After verse 100 follow the text and commentary of the
verse. ślokalokasya bhūtyai śatam iti racitā śrī-Mayūreṇa
bhaktyā, etc. It ends:—om śivāya namaḥ sūryyaśataka-
ślokavyākhyānagrantham sampūrṇam hariḥ om śrīgurubhyo
namaḥ om sadātisraṣṭusandhyāsu (?) vidhiviṣṇupurāribhiḥ
upāśyo ya svarūpeṇa tam ādityam aham bhaje tatra-
bhavān Mayūre nāma mahākavir antahkaraṇādisarvā-
vayanirvrttisiddhaye sarvajanopakārāya ca hiraṇyagarbha-
pramukhasarvakarmmanḥyopāśya(sya) yajurupaniṣadupapādi-
taniḥyopāśanasāddhyasāddhanasya pratyakṣabrahmanas sūryya-
maṇḍalāntarvarttino bhagavata ādityasya stutim ślokaśatena
prapītavān tasyā stuter vivaraṇam bālasukhabodhanāyā-
nvayamukhena kriyate om sūryyāya namaḥ

47.

WHISH No. 48.

Size: 9 $\frac{1}{4}$ x 1 $\frac{1}{2}$ in. 1 — 137 — 1 leaves. from 10 to 12 lines on
a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(1)

The *Kārttikamāhātmya*, from the *Padma-Purāṇa*, in
30 Adhyāyas (ff. 1—49).

It begins:—Sūtaḥ śrīyaḥ patim athāmantrya gate de-
varṣisattame harṣotphullānanā Satyā mādhavam punar
abravit Satyovāca etc.

It ends:—ye mānavāḥ kārttikamāsi bhaktyā snānaḥ ca
dīpān haripūjanaḥ ca dānam vratam brāhmaṇabhojanādi

kurvanti te svargakuṭumbina syuh ॥ iti śrīpātme purāṇe
kārttikamāhātmye trimśoddhyāyah ॥ śrīkrṣṇāya namaḥ |
yādṛśam pustake dṛṣṭvā tādṛśam likhitam mayā | abaddham
vā subaddham vā mama doṣo na vidyate ॥

(2)

The *Vaiśākhamāhātmya*, from the *Skanda-Purāṇa*, in
30 Adhyāyas (ff. 51—137, also separately foliated from 1—88).

It begins:—avighnam astu | ṛṣayah | skānde purāṇe
bhavatā vaiśākhasya ca vaibhavam | asmākam kathitam
pūrvam śrutañ cāsmābhir eva ca | tat bhūyaś śrotukāmā-
nām vistarād vaktum arhasi | Sūtaḥ | purā brahmāṃga-
bhūtena, etc.

It ends:—ṛṣiṇ āmantrya tān sarvān Sūtaḥ paurāṇiko-
ttamaḥ | taiḥ pūjitaḥ paran tuṣṭaḥ kailāsam pratyagāt
punaḥ ॥ iti śrīmat-skānde purāṇe vaiśākhamāhātmye trimśo-
ddhyāyah ॥ śrīgurubhyo namaḥ ॥ hariḥ om ॥

48.

WHISH No. 49.

Size: $9\frac{3}{8} \times 1\frac{3}{4}$ in., (1) + 32 + 26 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: End of 18th or beginning of 19th cent.?

Character: Grantha.

(1)

Rules and prayers for the worship of Rudra (ff. 1—32).
Mr. Whish gives the title '*Rudra-nyāsam*', but probably
it should be '*Pañcāṅgarudranyāsa*'. The Mantras belong
to the Black Yajurveda. Cf. Stein-Jammu, p. 16: pañcā-
ṅgarudrāṇām nyāsapūrvako japahomārcanavidhiḥ.

It begins:—om athātaḥ pañcāṅgarudrāṇām nyāsapūr-
vakam japahomārcanābhiṣekavidhiṃ vyākhyāsyāmaḥ | yā
te rudra iti śikhāyām | yā te rudra śivā tanūr aghorāpā-
pakāśinī | tayā nas tanuvā śantamayā giriśantābhi cākaśiḥ |
asmin mahaty arṇava iti śirasi | asmin mahaty arṇaventa-
rikṣe bhavā adhi | teṣāṃ sahasrayojaneva dhanvāni tanmasi |

sahasrāṇi lalāṭe | sahasrāṇi lalāṭe | sahasrāṇi sahasraśo
ge rudrā adbhī bhūmyām | teṣāṃ sahasrayojaneva dhanvāni
namasi etc. See Taitt. Samh. IV. 5. 1, 1: 11. 1.

F. 26.—evamrūpinam eva ddhyātvā dvijas samyak tato
devayojanam ārabhet athāto rudrasnānārcanābhiṣekavi-
dīm vyākhyāsyimahi ādidevatīrtthe snātvā udetya śuciḥ
prayato brahmacāri śuklavāsā tasya dakṣiṇāpratyakdeśe
tanmukham sthitvā ātmani devatā sthāpayet

F. 31b:—ācāryyāya dakṣiṇām gā dadyāt | daśa gūs sam-
vatsarah | svarṇābharanabhūṣitāḥ | ṛṣabhañ cādhukārāḥ
aśvamedhaphalam āpnoti | ity āha bhagavān Bodhāyanah |
śubham astu śrīgurubhyo namaḥ | asya śrīrudraddhyāya-
praśnamahāmantrasya | Aghora ṛṣiḥ | anuṣṭup cchandaḥ |
samkarṣaṇamūrttisvarūpo yosāv ādityas sa ekarudrah
paramapurūṣo devatā agnikratuḥ caramāyām iṣṭakāyām
śatarudriye viniyogaḥ | etc.

It ends or breaks off (f. 32b):—kukṣis saptasamudram
bhujagiriśikharam saptapātālapādam vedam vaktram śadam-
gam daśadiśi vadanam divyalingam namāmi | om gauṇān
tvā It seems to be incomplete.

(2)

An *Itihāsa* or a legend of King *Vṛṣādarci*, with an
enumeration of the great benefits, temporal and spiritual,
to be reaped by him who reads this legend (ff. 1—10).

It begins:—Vṛṣādarvikulam haviṣ(?) Śibikulam babhūva
tasyāyam itihāsaḥ kulavidyā babhūva | tad yo ha smai-
mam (read smemam?) adhīte | sa ha sma rājā bhavati | sa
kiñcit prāpyāntarhitāḥ | so bravīt | yo mām itihāsam grā-
hayet | parasmai dadyām iti | tato brāhmaṇaḥ | samyogam
sayyayujet(?) 1 tam ādityāt puruṣo bhāskaravarṇo nīskram-
ya sa enam grāhayān cakāra | tam aprechat koṣīti | vā vṛṣā-
darvir iti tasmād ya imam itihāsam adhīte | ādityalokosya
kāmacāro bhavati | tasmād ya imam itihāsam upanito
mānavako grhṇiyāt | grhītvātha brāhmaṇān cchrāvayet |
medhāvī bhavet varṣasatañ ca jīvet - 2

F. 2b:—atho khaly āhuḥ | vedasammitoyam itihāsaḥ |
dharmañ carati nādharmmam | satyam vadati nāṇṛtam |

dirgham paśyati mā hrasvam param paśyati māparam | reco
ha yo veda sa veda devān | yajūṁṣi yo veda sa veda yajñam |
sāmāni yo veda sa veda sarvam | yo mānasam veda sa
veda brahma || 8 ||

The greater part of what now follows reads almost like a Smṛti, and treats of the duties of Brāhmaṇas, more especially of Śrāddhas.

On f. 9 the story is told of king Vṛṣādarvi who grants a certain Brāhmaṇa one of the following boons: a cow that constantly yields milk, a sheep which is constantly shorn (? avir mmejasram vilūhyate | for vilūyate ?), a millstone which is constantly grinding, a carriage which drives over all the seas, a pair of earrings with gems of the colour of the sun. The Brāhmaṇa asks his wife, and she says: 'Take the sheep'; then he asks his son who tells him to take the carriage, then his daughter who wants him to take the earrings, finally his female slave who tells him to take the mill-stone,—while he himself fancies the cow. King Vṛṣādarvi gives him all the five gifts. Then it continues:—tad idam itihāsaḥ | brahmādityapurogāya | puro-
gaḥ kāśyapāya | kāśyapo bharadvājāya | bharadvājo bahu-
bhir anāgamāya | tataḥ prācyavanānām dhanapater dvijaḥ |
brāhmaṇakule jātismaro bhavati | saptajanmakṛtāt pāpān
mucyate | dyas (?) tu parvabhiḥ | dine dine gayātule bha-
raṇyām gayapañcake || 30 ||

It ends (f. 10):—ete dve dhanam āryyāṇām mantrās
caiva vratāni ca | mantrās ca vā vratāni ca namo namaḥ
on namaḥ Vṛṣādarvi namo namaḥ suparnosi garutmān
trivṛt te śiro gāyatraṇ cakṣu stoma ātmā sāma te tanūr vā-
madevyam brhadrathantare pakṣau yajñāyajñīyam puccham
chandāṁsy aṁgāni dhiṣṇiyās śaphā yajūṁṣi nāma | super-
nosi garutmān divam gaccha suvaḥ pata || hariḥ om || 30 ||
itihāsam samāptā śrīgurave namaḥ śrīsarasvatyai namaḥ
śrīrāmacandrasvāmine namaḥ śubham astu |

(3)

The *Somotpatti* (ff. 11, 12), a kind of Pariśiṣṭa. The same work in the Bodleian MS. Walker 144, ff. 203—204b

(where it forms part of an *Āśvalāyana-Mantrasamhitā*). The *Sāma-veda Pariśiṣṭa* of the same title in the Bodleian MS. Wilson 466. ff. 11—13 (see also Weber. *Indische Studien*, vol. I. p. 59; other MSS. in Weber-Berlin I, p. 78, Mitra. Notices, vol. IV, p. 160. No. 1589, & Peterson IV, p. 8. No. 120), though beginning differently, seems to be the same.

It begins (f. 11):—om somotpatti | ṛṣaya ūcuḥ | kautūhalasamutpannā devatā ṛṣibhis saha | samśayam paripr-cchanti vyāsam dharmmārtthakovidam | katham vā kṣīyate somam kṣīṇo vā vṛddhate (read vardhate) katham | imam praśnam mahābhāga brūhi sarvam aśeṣataḥ | śrī-Vedavyāsa uvāca | *etc.*

It ends (f. 12 b):—yaś ca rājā dvijātīnām tasmai somā-tmane namaḥ | somotpatti sampūrṇam ādityātinavagraha-devatābhyo namaḥ | śrīgurubhyo namaḥ |

(4)

The *Vedapādastava*, a Stotra devoted to the worship of Śiva (ff. 13—26).

It begins (f. 13):—om vande maheśvaram śambhum vighneśam śaṇmukham gurum | gaṇeśān nandimukhyāms ca śivabhaktān mahāmunīn | umāpatyam (*sic*) umājānim umān comāśahodaram | umānanāndaram patmām vidhim vayam upāsmāhe | ... puṇḍarīkapurādhīśam puṇḍarīkājināmbaram | puṇḍarīkarucim vande puṇḍarīkāksasevitam | puṇḍarīka-puram prāpya jaimunir (*sic*) mmunisattamaḥ | kiṁ cakāra mahāyogi Sūta no vaktum arhasi | Sūta uvāca | bhagavān jaiminir dhīmān puṇḍarīkapure purā | *etc.*

It ends (f. 25):—traivarnikeṣv in[n]atamo ya[y] enam nityam kadācit paṭhatīśabhaktitaḥ 124¹ : pādam vāpy arddhapā-dam vā ślokaḥ ślokārdham eva vā | yaś tu vā cīyate nityam śivalokaḥ sa gacchati | vedaś śivaś śivo vedo vedā-ddhyāyī sadāśivah | tasmāt sarvaprayatnena vedāddhyā-yinam arcayet kṛpāsamudram sumukhan triṇetram jatā-dharam pārvatīvāmahāgam | sadāśivam rudram anantarū-

¹ It ought to be 114. as verse 111 is wrongly numbered 121.

pam śivacidambareśam hr̥di bhāvayāmi | śivaci[m]dambaram
iti brūyāt sakṛjjananavarjitam | muktighaṇṭamanipadam
mokṣam eva samaśnute | ayan dānakālasuhr̥ndānapātram
(f. 26:) bhavān nātha dātā tvad anyan na yāce | bhavat-
bhaktim eva sthirān dehi mahyam kṛpāśīla śambho kṛtā-
rtthosya tasmāt | hariḥ om vedapādastavam saupūṇam
śubham aṣtu śrīmahādevyai namaḥ.

49.

WHISH No. 50.

Size: $10\frac{1}{4} \times 1\frac{3}{4}$ in., 36 + 45 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

The *Raṅga-Māhātmya*, or *Śrīraṅga-Māhātmya* of the *Brahmāṇḍa-Purāṇa*, in 10 Adhyāyas. (Ef. 36.)

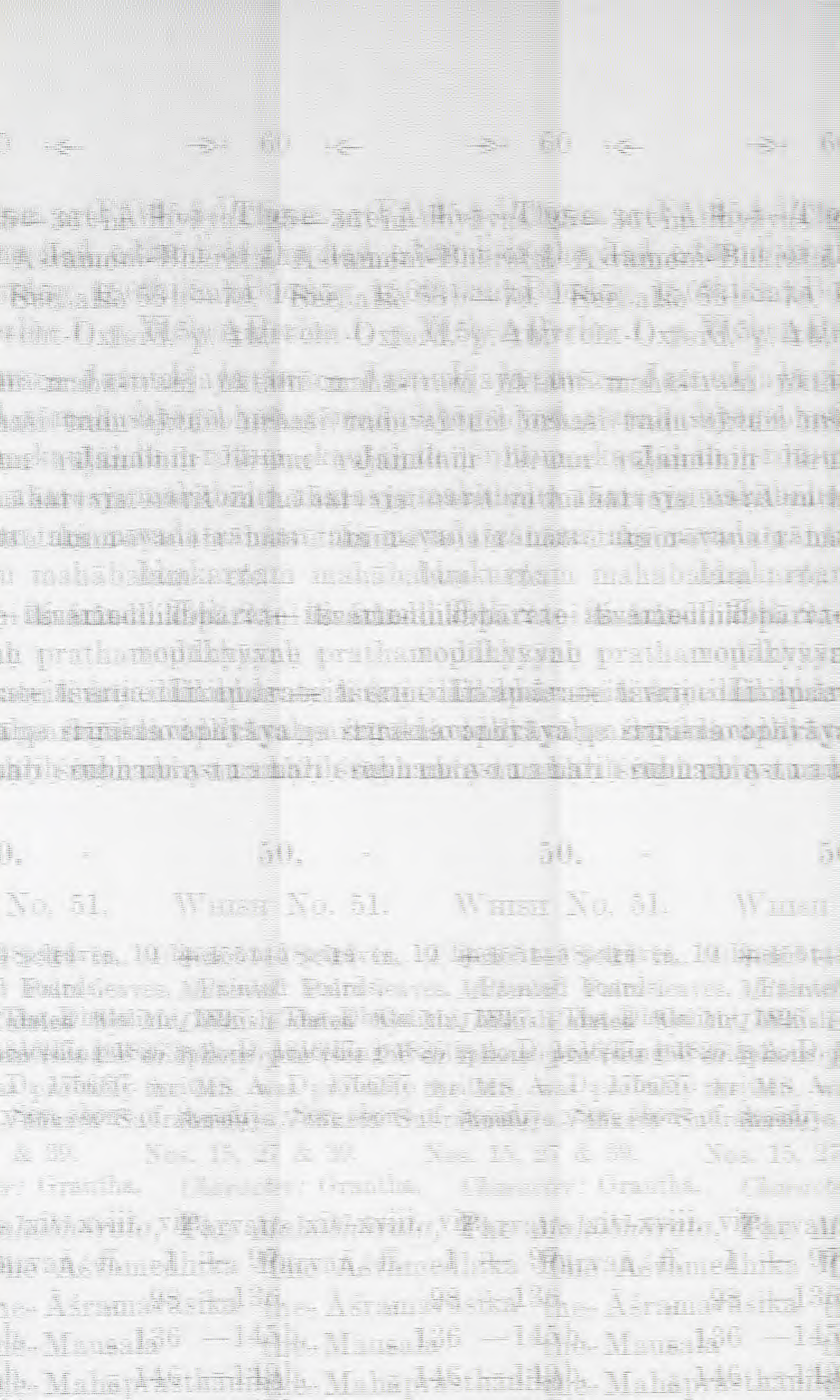
It begins:—śrī-Nārada uvāca || devadeva virūpākṣa
śrutam sarvam mayādhunā | trailokyāntargatam vṛttan
tvānmukhāmbhojanissṛtam | tathā puṇyāni tīrtthāni puṇyāny
āyatanāni ca | gaṅgādyās saritas sarvā itihāsās ca Śaṃkara |
kāveryyās tu prasamgena tasyās tīre tvayā purā | prastutam
raṅgam ity uktam viṣṇor āyatanam mahat[] tasyāhaṃ
śrotum icchāmi vistareṇa maheśvara | māhātmyam aghanā-
śāya puṇyasya ca vivarddhaye (read °vṛddhaye) | etc.

It ends:—paṭhan śṛṇvan likhan bibhran raṅgamāhā-
tmyam uttamam | muktaś śubhāśubhe yāta¹ tad viṣṇoḥ
paramam padam || iti śrī-brahmāṇḍapurāṇe maheśvara-
nāradasaṃvāde śrīraṅgamāhātmye srīnavatīrtthaprabhāva-
varṇanan nāma daśamoddhyāyaḥ || śrīraṅgarājāya para-
brahmaṇe namaḥ ||

(b)

The *Kuśalavopākhyāna* from the *Āśvamedhikaparvan* of the *Jaimini-Bhārata*, or the *Mahābhārata* by Jaimini, in

¹ One MS. reads muktvāśubham śubham yāti (Prof. Aufrecht).



tadā ॥ iti śrīman-mahābhārata śatasahasrikāyām saṁhitāyām
 āśvamedhike parvaṇy aṣṭasaptatitamoddhyāyaḥ ॥ śrīkṛṣṇāya
 namaḥ ॥ om śubham astu visargabindvaksaraśṛṅgapādahī-
 nam mayā yal likhitam pramādāt । tat kṣantum arhanti
 dayālavālās santas sadā hastakṛtāparādham ॥ hariḥ om ॥
 vatse dhātāv avāgvartmany atha varṣarttubhāsvati । śrāvaṇe
 māsy acchapakṣe pañcamyām tvāṣṭrabhe tithau । vāsare
 vaniputrasya likhitam pustakan tv idam । āśvamedhikaparvan
 tu mudā Śeṣādrisūnūnā ॥ hariḥ om śubham astu om ॥ śrī-
 gurucaraṇāravindābhyān namaḥ ॥

The Āśramavāsika Parvan begins (f. 98):—Janameja-
 yaḥ । rājyaṁ prāpya naravyāghrāḥ pitṛpaitāmaham mahat ।
 katham āsan mahārāje dhṛtarāṣṭre mahātmani । sa hi rājā
 hatāmātyo hataputro nirāśrayaḥ । katham āsit gataiśvaryyo
 gāndhārī ca yaśasvinī । etc.

It ends (f. 134b):—yudhiṣṭhiras tu nṛpatir nnātipṛita-
 manās tadā । dhārayām āsa tad rājyaṁ nihatajūātibāndha-
 vaḥ ॥ (f. 135:) iti śrīmahābhārata śatasahasrikāyām saṁhi-
 tāyām āśramavāsike parvaṇi ṣaṭcatvāriṁśoddhyāyaḥ ॥ śrī-
 kṛṣṇāya namaḥ ॥ om ॥ dhātunāmani hi hāyanepy avāgvart-
 masannihitalokacakṣuṣi । māsi karkaṭakanāmni pakṣake
 śyāmale jalajaputravāsare । atrāśvinībhe likhitaṁ ca parvaṁ
 Śeṣātmajenāśramavāsikan divā । hastadrutenaiva virāmitaṁ
 janā ālokyā (ālakṣya in the repetition) santas sahitum
 samarhatha ॥ hiraṇyavapuṣe namaḥ ॥ om āśramavāsikaṁ
 pūrṇam ॥ śubham astu. The whole colophon from iti śrī-
 mahābhārata to samarhatha is repeated on f. 136.

The Mausala Parvan begins (f. 136):—om ṣaṭtrimśeṣv
 atha samprāpte varṣe kauravanandana । dadarśa viparītāni
 nimittāni yudhiṣṭhiraḥ । etc.

It ends (f. 145b):—praviśya ca purīm vīras samāsādya
 yudhiṣṭhiraṁ । ācaṣṭa tad yathāvṛttam vṛṣṇyandhakajanaṁ
 prati ॥ iti śrīmahābhārata śatasahasrikāyām saṁhitāyām
 mausale parvaṇi navamoddhyāyaḥ ॥ mausalaparvaṁ samā-
 ptam ॥ dhātau samāyām khalu dakṣiṇāyane varṣarttune
 śrāvanike ca māsi । pakṣe daśamyām āsūcau tithāv uḍau
 cāndre kṛtāntapriyavāsare hi । mausalaṁ parvaṁ etad dhi

likhitam Vyāsasamkṛtam : mudā Vemkaṭapadayuk-Subrah-
manyavipaścītā : hariḥ om *etc.*

The Mahāprasthānika Parvan begins (f. 146):—hariḥ
om : Janamejayaḥ : evaṁ vṛṣṇyandhakakule śrutvā maulasam
(sic) āhavam : pāṇḍavāḥ kim akurvanta tathā kṛṣṇe diva-
gate : *etc.*

It ends (f. 149b):—yatra sā bṛhati śyāmā buddhisatva-
samauvitā : draupadī yoṣitāṁ śreṣṭhā yatra caiva sūtā
mama : śrīmahābhārate śatasahasrikāyāṁ saṁhitāyāṁ mahā-
prasthānike parvaṇi tṛtiyoddhyāyaḥ : śrīkṛṣṇāya namaḥ :
hariḥ om : mahāprasthānikam samāptam : samvatsare
dhātunāmni prāyāte dakṣiṇāyane : rtau prāvṛṣi māse tu
śrāvane śarvatārake : ekādaśyān tithau vārepy atrilocana-
sambhuvaḥ : mahāprasthānikam parvam samāptam Śeṣasū-
nā : hariḥ om :

The Svargārohaṇika Parvan begins (f. 149b):—Janame-
jayaḥ : svargam triviṣṭapam prāpya mama pūrvapitāmahāḥ :
pāṇḍavā dhārttarāṣṭrās ca kāni sthānāni bhejire : *etc.*

It ends (f. 155b):—śrāvayed yas tu varṇāṁs trīn kṛtvā
brāhmaṇam agrataḥ : sarvapāpaviśuddhātmā śucis tatgata-
mānasaḥ : iha kīrttim mahat prāpya bhogavān sukham
aśnute : Vyāsaprasādena puna svargalokam sa gacchati : etad
viditvā sarvan tu vedavedārtthavit bhavet : pūjaniyaś ca
satatam mānaniyo bhavedvijah : iti śrīmanmahābhārte
śatasahasrikāyāṁ saṁhitāyāṁ svargārohaṇike parvaṇi pañ-
camoddhyāyaḥ : svargārohaṇikam samāptam : śrīkṛṣṇāya
namaḥ : ... om dhātau vatsenuttare tu sṛtau varṣāsv rtau
tataḥ : śrāvane māsi pakṣecche dvādaśyāṁ bhediteḥ kila :
dāyādasyāvaner vāre likhitam pustakan tv adah : svargāro-
haṇikam parvam Vyāsena racitam śubham : idam Vemkaṭa-
padayuk-Subrahmanyavipaścītā : hariḥ om : śrīkṛṣṇāya
namaḥ : śrīgurubhyo namaḥ : om :

51.

WHISH No. 52.

Size: $12\frac{3}{4} \times 2\frac{1}{8}$ in., (1) + 70 + (2) leaves, 12 or 13 lines on a page.
Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Calicut 1826'. The MS. may have been written about 50 years before that.

Character: Grantha.

The *Tulākāverīmāhātmya*, from the *Āgneya-Purāṇa*, in 30 Adhyāyas.

For other copies of this work, see Nos. 131 and 186.

It begins:—dharmmavarmmā ca rājarṣir nniculāpura-vallabhah | bhūyah papraccha tan natvā dālbhyam bhāga-vatottamam | bhagavan prāṇinas sarve kenopāyena sampadaḥ (read sarvadā?) | bhavanti putrān samprāpya sukhinaś cirajīvinah | katham syāt pāpanirhārah śrīṣe bhaktiḥ katham bhavet | etc. See No. 186.

F. 2b:—iti śrīmad-āgneyapurāṇe tulākāverīmāhātmye prathamoddhyāyah ||

F. 31b:—iti śrīmad-āgneyapurāṇe sūryyasāvarṇike manvantare devitulākāverīmāhātmye caturddaśoddhyāyah ||

It ends:—iti prasannānananīrajā mudā te Śaunakādyā munayo mumukṣavaḥ | hareś caritraśravaṇotsavotsukā gandhākṣatādyaiḥ punar apy apūjayan || iti śrīmad-āgneyapurāṇe tulākāverīmāhātmye dharmmasāravivecane trimśoddhyāyah || kāveryyai namaḥ || hariḥ om ||

52.

WHISH No. 53.

Size: $12\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 168 leaves, 9 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated: 'Tellicherry 1826'. The MS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*, Parvan IV: the *Virāṭaparvan*, in 76 Adhyāyas.

It begins:—śrīkṛṣṇāya namaḥ | Janamejayaḥ | katham virāṭanagare mama pūrvapitāmahāḥ | ajñātavāsam u[k]ṣitā duryyodhanabhayārditāḥ | pativrata mahābhāgā satatam satyavādinī | draupadī vā katham brahmann ajñatā duḥkhitāvasat | etc.

It ends:—*tam mahotsyāvasamkāśam hr̥stapustajanāvr-*
ṭṭam āgauram matsyarājasya śuśubhe bharatarṣabhaiḥ |
Jananāṣṭhaiḥ | utte vivāhe hr̥stātma yad uvāca yudhiṣṭhi-
raiḥ | tat sarvaṁ kothayasveha kṛtavanto yad uttaram |
om | *śrīmahābhārate śatasahasrikāyām samhitāyām vai-*
yāsikyām śrī br̥hataparvāni abhimanyuvivāho nāma śaṭsapta-
titaṁmoddhyāyāḥ | om | etat parvasu vistīrṇam sarvasampat-
padan | *śrīnām śrīvātām sarvapāpaghnam anāvṛṣṭivina-*
śakam | asmin parvāni yo marttya śraddhābhaktisaman-
vitaḥ | śrīnoti | *ślokaṁ ekaṁ vā sa yāti paramām gatim*
tasya mitrāni varddhante gṛhakṣetrādisampadaḥ | āyuh
kīrttir balan tejas sambhavanti dine dine | asmin parvāni
rājendra pūṭhite brahmavādinā | tam pūjayet suvaktāram
vastrabhūṣādibhir ddhanaiḥ | tasmin prasanne bhagavān
mukundaḥ ārttārttihanṭā puruṣottamaś ca | sarve ca devā
ṛṣisiddhasamghais tuṣṭā bhaviṣyanti narendrakāle | bhārata-
ddhyayanāt puṇyād api pādām adhiyataḥ | śraddadhānasya
pūyante sarvapāpāny aśeṣataḥ | hariḥ om | śrīkṛṣṇāya
namah | śubham astu śrīgurubhyo namah |

53.

WHISH No. 54.

Size: $17\frac{3}{8} \times 2\frac{1}{2}$ in., (1 + 498 + 1) leaves, from 11 to 14 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1826'. The MS. may be about a hundred years older.

Character: Grantha.

The *Rāmāyaṇa*, by *Vālmīki*, Kāṇḍas i-vi.

Bālakāṇḍa,	ff. 1—47
Ayodhyākāṇḍa,	ff. 47—148
Āraṇyakāṇḍa,	ff. 149—207
Kiṣkindhākāṇḍa,	ff. 208—277
Sundarakāṇḍa,	ff. 278—341
Yuddhakāṇḍa,	ff. 342—498.

It begins:—*abhīpsitārtthasiddhyarttham pūjite yas surair*
api | sarvavighnaśmide (‘bhide?’) tasmai gaṇādhipataye

namah | kūjantam rāmarāmeti madhuraṁ madhurākṣaram |
 āruhya kavitaśākhāṁ vande Vālmikikokilam | Vālmiker
 mmunisimhasya kavitaṁvanacāriṇaḥ | śṛṇvan rāmakathā-
 nādam ko na yāti parāṁ gatim | . . . yaḥ karṇāñjali-
 samputair ahar ahas sammyak pibaty ādarād Vālmiker
 vadanāravindagalitam rāmāyanākhyam madhu | janmavyā-
 dhijarāvipattimaraṇair atyantasopadravam saṁsāram sa
 vihāya gacchati pumān viṣṇoḥ padam śāśvatam | namostu
 rāmāya salakṣmaṇāya devyai ca tasyai janakātmajāyai |
 namostu rudrendrayamānilebhya(h) namaś ca candrārka-
 rutgaṇebhyaḥ | tadupagatasamāsasandhiyogam samama-
 dhuropanatārtthavākyaabaddham | raghuvaracaritam muni-
 praṇitam daśaśirasaś ca vadhan niśāmayaddhvaṁ | on
 tapasvāddhyāyaniratam tapasvī vāgvidam varam | nāradam
 paripapraccha Vālmikir mmunipuṁgavam | etc.

The Bālakāṇḍa has 77 Sargas. It ends (f. 47):—
 sa rājaṛṣisuto hi kāmāyā sameyivān uttamarājakannyayā |
 atīva rāmaś śuśubhetikāmāyā hari śrīyā viṣṇur ivāmareśva-
 raḥ || iti śrīmatbālakāṇḍe saptasaptati(tama)s sargaḥ || iti śrī-
 madrāmāyaṇe ādikāvye bālakāṇḍam samāptam || hariḥ om ||

The Ayodhyākāṇḍa has 120 Sargas. It ends (f. 148b):—
 itīva taiḥ prāñja[na]libhis tapasvibhir dvijaiḥ kṛtaḥ svastya-
 yanaḥ paran tapaḥ | vanam sabhāryyaḥ praviveśa rāghavas
 salakṣmimaṇis (read °lakṣmaṇas) sūryya ivābhramaṇḍalah ||
 ity ārṣe śrīmadrāmāyaṇe ādikāvye śrī(ma)d-Vālmikiye ca-
 turviṁśatisahasrikāyā(m) saṁhitāyām śrīmadayoddhy(āk)ā-
 ṇḍe ekaviṁśacchatatamas sargaḥ || śrīrāmāya namah ||
 gurubhyo namah || śubham astu || ayoddhyākāṇḍam samā-
 ptam || śrīrāmacandrasvāmine namah || dakṣiṇāmūrttisvāmine
 namah || śivāya namah ||

The Āraṇyakāṇḍa has 75 Sargas. It ends (f. 207):—
 krameṇa gatvā sa vilokayan vanam | dadarśa paṁpām
 śubhadarśakānanām anekanānāvidhapuṣpasamkulām || ity
 ārṣe śrīmadrāmāyaṇe ādikāvye śrī-Vālmikiye caturviṁśa-
 tisahasrikāyām saṁhitāyām śrīmad-āraṇyakāṇḍe pañcasa-
 ptatitamas sargaḥ || āraṇyakāṇḍam samāptam || hariḥ om ||

The Kiṣkindhākāṇḍa has 68 Sargas. It ends (f. 277b):—
 sa vegavān vegasamāhitātmā haripravīraḥ paravīrahantā |

śrīmad-sundarākāṇḍa mahānubhāvo jagāma lankām manasā
māsa-ti iti . . . śrīmatkiśkindhākāṇḍe aṣṭaśaṣṭitamas sar-
gaḥ śrīrāmāya namaḥ kiśkindhākāṇḍas samāptaḥ
hariḥ om

The Sundarākāṇḍa has 65 Sargas. It ends at 341b :—
tataḥ mayā vākīḥr adinabhaḥkṣiṇi śivābhīr iṣṭābhīr abhipra-
śaṅkita jagāma śāntin tava maithilātinaḥ tavaṇi śokena
tathāpīṇīṭā uttīrīmat-sundarakāṇḍe pañcaśaṣṭas sargaḥ
śrīrāmāya para brahmanye namaḥ hariḥ om etc.

Ff. 316—322 are placed in the wrong order.

The Yuddhakāṇḍa has 131 Sargas. It ends at 498b :—
āyusyam ārogyakaram yaśasyam saubhrātrkam bu dhikaram
subhañ ca śrotavyam etan niyamena satbhīr ākhyānam
āyuskarām pūdhikāmaiḥ evam etat purāvṛttam ākhyānam
bhādrām astu vaḥ pravṛyāharata visrabdham balam viṣṇoḥ
pravarūdhātām devās ca sarve tuṣyanti grahās tacchra-
vapāt tathā rāmāyanasya śravane tuṣyanti pitaras tathā
bhaktyārāmasya ye cemām samṛhitām muninā kṛtām ye
likhanti ca narā s teṣām ca vāsas trivṛṣṭape ārṣe śrīmad-
rāmāyaṇe ādikāvyo Vālmikiye śrīmad-yuddhakāṇḍe ekatri-
mśaduttaraśaṣṭatamas sargaḥ śrīrāmāya saparivārāya
namaḥ rāmam rāmānujām sitām gatām bhāratānujām
sugṛvām vāyusūnuḥ ca prapamāmi punaḥpunaḥ bālakāṇḍe
dvīsāhasraṇ sūśītib- dvīśatī tathā ślokānām aṭha sargā-
nām saptaśaṣṭatīr iritā ślokās catuṣśaṣṭrāṇi pakṣādhika-
caturdśāḥ ayo bāhyākāṇḍagās sargās śatam ekonaviṃśatīr
dvīsāhasraṇ saptaśatī-lokā dvātrīṃśatā saha āraṇyakāṇḍe
sargās tu pañcaśaṣṭatīr iritā dvīsāhasraṇ ṣaṭcchatāni
ślokā viṃśatīr eva ca kiśkindhākāṇḍagās sargās saptaśa-
ṣṭīr itirītā trīsāhasraṇ ca ṣaṭ caiva ślokās sundarakāṇḍagāḥ
sargānām aṣṭaśaṣṭis tu samkhyātā parāmarṣiṇā yuddha-
kāṇḍe tu pādyaṇām dāśonā ṣaṭśahasrikā ekatriṃśacchata-
mīṭās sargā api ca kīrtitāḥ trīsāhasraṇ śate dve ca
catuṣtrīṃśat tathāiva ca ślokā uttarakāṇḍasthās sargāḥ
pāṇḍitkṛtyuttaram śatam bīndudurllipī etc.

The following table shows the number of Sargas in each
Kāṇḍa (1) according to our MS., (2) according to the
B. N. P. MS. Sansk. b. 28 (which is also a Grantha MS.),

and (3) according to the recension called C in Prof. Jacobi's concordance (Das Rāmāyaṇa. Geschichte und Inhalt nebst Concordanz der gedruckten Recensionen, Bonn 1893, pp. 220 seqq.):

Kāṇḍa	Whish No. 54	Bodleian MS.	Recension C.
Bāla	77	77	77
Ayodhyā	120	119	119
Āraṇya	75	76	75
Kiṣkindhā	68	66	67
Sundara	65	68	68
Yuddha	131	132	128

It will be seen that our MS. belongs to the 'C Recension', though it differs somewhat from the editions representing this recension. It also differs, though not materially, from the Bodleian Grantha MS. The latter MS. contains the same concluding śloka as our MS. (from āyusyaṃ to vāsas triviṣṭape), but with a few various readings.

54.

WHISH No. 55.

Size: $9\frac{5}{8} \times 1\frac{7}{8}$ in., 18 + (1) + 160 + 7 + (1) leaves, generally 11 lines on a page.

Material: Palm leaves, covered with very thick boards ornamented with coloured pictures, which are partly rubbed off.

Date: An entry by Mr. Whish is dated 'Tellicherry 1826'. The MS. may be about 80 or 100 years older.

Scribe: The son of Udayamūrti.

Character: Grantha.

Injuries: The first resp. last lines of ff. 1—18 partly injured.

(1)

The beginning of a Commentary on *Vālmīki's Rāmāyaṇa*, reaching as far as I, 1, 83.

It begins:—upadiśati manum yas tārakaṇ janmabhāje
nijaṃ alabhata kāmam yatprasādena rāmaḥ | yam anusarati

sarve devatānām nikāyas sa bhavatu hrdaye me devadevo
maheshah prācinavyāhrtinām āyanam anusaram devadevasya
sambhūta āgāmātrāvalambha nirvibhūdhajantur arito rāma-
bhadrām śantosaṁ netura icchur viśayam apanayams
tatra tatra splurantam karve sarvārtthasatām vivaraṇam
nritaṁ cārurāṁśyanaśya idam ādau anusandheyaṁ viśnoḥ
karmmaṇī paśyati śrutyā śrotavyam puruṣa itī smṛtyā
cāvagatasya śravanavidher addhyayanavidher iva tatra-
tyaśabdagrahaṇatadartthāvagatipūrvakeṇa tatpratipāditā-
nityanaimittikasādhāranādharminānuṣṭhānena stābhāvanam
arttha itī : ato nuṣṭheyārtthaprakāśakatvāt puruṣasya prati-
sargam anuṣṭheyortthaḥ prakāśanīyaḥ tatra prathamā-sar-
geṇa ācāryyavān puruṣo vedeti śrutyānusāreṇa svāvagatopy
artthaḥ guruṇā guṇavatopadiṣṭa eva prayuktaḥ adṛṣṭāṁ
janayati : puṣṭenāpi guruṇā yāvadartham apunah pra-
śnaviṣayam vaktavyam ity artthadvayam prakāśyate : tapa
itī : tapasi anaśanādirūpe bahirantaḥkaraṇaika-gratāpe ca
svāddhyāye svavede ca niratam : etc.

It ends (I. 85):—karmmanā rāvanavadhāntena : maha-
teti [ti] sarvalokepsitatamatvād iti bhāvaḥ : ata evāha sa-
carācaram itī.

(2)

The *Adhyātma-Rāmāyaṇa*, a portion of the *Brahmāṇḍa-
Purāṇa*, in 6 Kāṇḍas. The printed editions generally
add one Sarga (adhyātmarāmāyaṇamāhātmya-sarga) at the
beginning, and an Uttarakāṇḍa at the end. These are
not found in our MS.

It begins:—yaḥ prthivībharacāraṇāya divijais samprā-
rtthitaś cinmayah sañjātaḥ prthivītale raghukule māyā-
manuṣyovyayaḥ niścakram hatarākṣasaḥ punar agāt brah-
matvam ādyam parām kīrttim pāpaharām vidhāya jagatām
taṁ jānakīśam bhaje viśvotbhavasthitilayādiṣu hetum ekam
māyāśrayam vigatamāyam acintyaśaktim : ānandasāndram
amalan nijabodharūpam sītāpatim viditatatvam aham
nnamāmi : paṭhanti ye nityam ananyacetasaś śṛṇvanti cā-
ddhyātmikasamjñita(m) śubham : rāmāyaṇam sarvapuruṇasa-
mmatan nirddhūtapāpā harim eva yānti te : addhyātmarā-

māyaṇam eva nityaṃ paṭhed yad ichet bhavabandhamo-
kṣaṃ | gavāṃ sahasrāyutakoṭidānaphalaṃ labhed ya śṛṇuyāt
sa nityaṃ | kailāsāgre kadācid, etc.

F. 4:—iti śrīmad-addhyātmarāmāyaṇe umāmaheśvarasaṃ-
vāde bālakāṇḍe śrīrāmahrdayan nāma prathamā sargaḥ :

The Bālakāṇḍa (in 7 Sargas) ends on f. 17 b, the Ayo-
dhyākāṇḍa (in 9 Sargas, containing 700 ślokaś, as stated
at the end) on f. 45 b, the Āraṇyakāṇḍa (in 10 Sargas,
cont. 500 ślokaś) on f. 67 b, the Kiṣkindhākāṇḍa (in 9 Sargas,
cont. 555 ślokaś) on f. 92, the Sundarakāṇḍa (in 5 Sargas,
cont. 300 ślokaś) on f. 106, the Yuddhakāṇḍa ends on
f. 160 b, as follows:—

āloḍyākhiladeva(read °veda)rāśim asakṛd yat tārakam
brahma tat rāmo viṣṇur ahaṃ samūrttim iti yo vijñāya bhūte-
śvaraḥ | uddhṛtyākhilasārasaṃgrahaṃ idaṃ saṃkṣepataḥ
prasphuṭam | śrīrāmasya nigūḍhatatvam amalaṃ prāha
priyāyai bhavaḥ | iti śrīmad-addhyātmarāmāyaṇe umāmahe-
śvarasaṃvāde yuddhakāṇḍe ṣoḍaśas sargaḥ || kāṇḍe yuddhe-
ddhyātmake sargā navasapta nīlakarṇoktāḥ | sārddhaikā-
daśaśataślokaṇusamkhyāyā yuktāḥ | jayati raghuvaṃśatila-
kaḥ kausalyānandavarddhano rāmaḥ | daśavadananidha(na)-
kāri dāśarathiḥ | puṇḍarikākṣaḥ || hariḥ om śubham astu
śrīgurubhyo namaḥ || śrīsāmbaśivāya namaḥ ||

The scribe adds:—Udayamūrttikumāraṇ . . . (follow two
or three words in Tamil, which I cannot make out.)

(3)

(The *Maṇimañjarī*) a Commentary on *Kedāra's Vṛttaratnā-
kara*, by the *Purohita Nārāyaṇa*, a son of *Nṛsiṃhayaṇa*.
The text of the *Vṛttaratnākara* is given in full, the com-
mentary consists in brief remarks only. It is incomplete,
breaking off in the middle of the third Adhyāya.

See No. 170.

It begins:—namo namo gaṇeśāya namaḥ te śivasūnave |
nirvighnaṃ kuru deveśa namāmi tvāṃ gaṇādhipa | śvetām-
bhodhisthitaṃ devaṃ śuddhasphaṭikavigrahaṃ | vāgvibhūti-
pradaṃ sāksād vande gandharvakandharam | Nṛsiṃhayaṇa-
vaṇaḥ putro Nārāyaṇapurohitaḥ | vṛttaratnākaraḥ vyākhyāṃ

vyākaroti yathāmati : suhasantānasiddhyarttham naumi
brahmācēyutārccitam : gaurīvināyakopetam śamkaram loka-
śamkaram vedārtthaśaivaśāstrajño Bhaṭṭako¹ bhūdviyotta-
mah : tasya putrosti Kedāraś śivapādārccane rataḥ : tene-
dam kriyate chando lakṣyalakṣaṇasamyutam : vṛttaratnā-
karan nāma bālānām suhasiddhaye : Pīṅgalādibhir ācā-
ryyair vyad uktam laukikam dvidhā : mātṛavarṇṇavibhāgena
chandas tad iha kathyate : *etc.* After the text of ślokaś I.
1—7 there follows (f. 1b):—vyā : tāmṛākṣi mo gatā sāyo
modaterah prakīrttitah : sahate sastu sā yāti to vṛṇoti
rkārahah : bha sīdati canaś cokto vabatīti gaṇā smṛtāḥ :
bhūmyambvagnimarudvyomasūryyacandradyud eva tāḥ :
jñeyās sarvādimaddhyāntā guravotra catuṣkalāḥ : *etc.* Then
follows text of I. 8—18, then again a short commentary.
Then text of I. 19—22. Then (f. 2b):—vṛttaratnākare
prathamoddhyāyah : F. 4:—dvitīyoddhyāyah : om uktāyām
chandasi : gu śriḥ : *etc.*

It ends (f. 7):—śāliny uktā mtau tagau gobdhilokaiḥ :²
caturbhis saptabhiś ca varṇair vyatiḥ : nīlām keśe nirguṇām
maddhyabbāge durghān netre nirmmalām gaṇḍabimbai
pīnān tu gām śronivakṣojabhāre kṛṣṇe līlāśālinīm naumi
lakṣmīm .

55.

WHISH No. 56.

Size: 17½ × 2¼ in., 65 leaves, from 13 to 15 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1826.' The
MS. may be about 80 or 100 years older.

Character: Grantha.

The *Uttara-Rāmāyaṇa*, or *Uttarakāṇḍa* of the *Rāmā-
yaṇa*, by Vālmīki, in 110 Sargas.

¹ The editions have Pavyeaka or Pabbeka as the name of Kedāra's
father.

² III. 34 in Borooah's edition. (A Comprehensive Grammar of
the Sanskrit Language, by Anundoram Borooah, vol. X: Prosody.)

It begins:—prāptarājyasya rāmasya rākṣasānām vadhe
kr̥te | ājagmur mmunayas tatra rāghavaṃ pratinanditum |
kauśikotha yavakr̥ito narebhyaś ca vana eva ca | kaṇvo
medhātithēḥ putraḥ pūrvasyān diśi cāśritāḥ | dattātreyoṭha
bhagavān namuciḥ pramucis tathā | ātreyaputro dharmamā-
tmā ṛṣis sārāsvataḥ prabhuḥ | *etc.*

It ends:—idam ākhyānam āyusyaṃ paṭhan rāmāyaṇan
naraḥ | saputrapautro lokeṣmin pretya svarge mahīyate |
ayoddhyāpi purī ramyā śūnyā varṣaganān bahūn | ṛṣabham
prāpya rājānam ni[vā]vāsam upayāsyanti | etad ākhyānam
āyusyaṃ sabhaviṣyaṃ sahottaram | kṛtavān pracetasah
(sahodarah *pr. m.*) putraḥ sa tat brahmāpy anvamanyata |
ity ārṣe śrīmadrāmāyaṇe ādikāvye Vālmīkiye śrīmaduttararā-
māyaṇe daśādhikaśatatamas sargaḥ || hariḥ om | śubham
astu | . . . sītālakṣmaṇabharataśatrughnahanumatsametaśrī-
rāmacandrasvāmine namaḥ || . . . mīnākṣisundareśvarāsvā-
mine namaḥ || . . . sakalalokanāthakāyai namaḥ || hariḥ om ||

56.

WHISH No. 57.

Size: $12\frac{5}{8} \times 2$ in., (1) + 192 + (2) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1826.' The MS. may be about 50 years older.

Character: Grantha.

The *Upadeśagranthavivarāṇa*, a Commentary on (the metrical part of) *Śaṅkara's Upadeśasāhasrī*, by (*Bodhanidhi?*) a pupil of *Vidyādhāman*. See Burnell, Tanjore, p. 90. Ind. Off. IV, p. 731. Hall, p. 99. See above No. 24(b).

It begins:—viṣṇuṃ pañcātmakam vande bhaktyāṣṭāda-
śabhedayā | sāṃgavargonavimśatyā bhaktair nnavabhir
āśritam | on namaḥ on nama śrīgurubhyaḥ || on namaś
śivāya || caitanyaṃ sarvagam sarvam sarvabhūtaguhāśayam |
yat sarvaviṣayātītan tasmai sarvavide namaḥ | cetanam
eva caitanyaṃ jñaptisvarūpam sarvaga(m) svā vidyā kalpita-
dikkalākāśādi sarvam vyāpnotīti sarvagam sarvagam ity

ukte paramārttthatas sarvan tat gamyam astiti āśampkā mā
bhād ity āha : sarvam iti, etc.

It ends:— . . . janmanāśaparakaranasya padārtthavivara-
nam kṛtan devatāgurubhaktipreritena mayā iti saptadaśa-
ślokā yatindraśrīmukhotgatāḥ : vipratāgurubhaktena mayā
brahmātmabodhakāḥ : upāśya śraddhayā śrīmad-Vidyā-
dhāmamuneś ciraṃ : śrīmatpadāmbujan tasya prasādān
na svabuddhitāḥ : yena me nikhilād vedād ākr̥ṣya mana
ātmani : sthāpitan munimukhyena yāvajjīvan namāmi tam :
yatbhāṣyasāgarajayuktimaṇin prakīrṇān prāpyādhunā kati-
payān kavayo bhavanti : tasmai namo janamanobjadivā-
karāya kṛtsnāgamārttthanidhanāya yatīśvarāya iti śrīmad-
Vidyādhāmaśiṣyena Bodhanidhinā* śraddhābhaktimātra-
preritena kṛtam upadeśagranthivivaraṇam samāptam : yat-
pādakamalāsaṃgān nirvāṇam prāptavān aham : sarvāntarā-
tmapūjyāms tān praṇamāmi garīyasah . . . śubham astu |
om .

57.

WHISH Nos. 58 (1) & 58 (2).

Size: $12\frac{1}{2} \times 2$ in., two vols. of (2 + 200 + 2) and (2 + 196 (i. e. 201 to 396 + 1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1827.' The MS. is probably about 50 years older.

Character: Grantha.

The *Śārīrākamīmāṃsābhāṣya*, or the Commentary on *Bādarāyaṇa's Vedānta-Sūtras*, by *Śaṅkara*, in 4 Adhyāyas. Including the text of the Sūtras.

It begins:—yuṣmadasmatpratyaṃyagocarayor viṣayavi-
ṣayinos tamahprakāśavadviruddhasvabhāvayor itaretarabhā-
vānupapattau. etc.

The first Adhyāya ends f. 127 b:—iti śārīrākamīmāṃsā-
bhāṣye Śaṅkarabhagavatpādakṛtau prathamasyāddhyāyasya
caturtthah pādah samāptaś cāddhyāyah :

* Proper name of the author?

Vol. I ends (f. 200 b) at the end of II, 3, 5 (Bibl. Ind. edition p. 612).

The 2nd Adhyāya ends on f. 242, the 3rd Adhyāya on f. 355 b, the 4th A. on f. 396 b.

It ends:—anāvṛttiś śabdād anāvṛttiś śabdād iti sūtrābhyā-
saś śāstraparisamāpti(n) dyotayati || iti śrīmatparamaham-
saparivrājakācāryya-Govindabhagavatpūjyapādaśiṣyasya śrī-
mac-Chaṁkarabhagavataḥ kṛtau śrīmacchārīrakamīmāṃsā-
bhāṣye caturtthasyāddhyāyasya caturtthaḥ pādaḥ || samā-
ptaś cāddhyāyaḥ || śrīgurubhyo namaḥ || brahmānandam
paramasukhadam kevalam jñānamūrttim viśvātītam gagana-
sadṛśam tatvam asyādilakṣyam | ekan nityam vimalam
acalam sarvadhīśākṣibhūtam bhāvātītan triguṇarāhitam
satgurun tan namāmi | vedāntasūtrabhāṣyam samāptam ||
hariḥ om |

58.

WHISH No. 59.

Size: 14 × 2 in., (2) + 215 + (1) leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1827.' The MS. may be about 50 years older.

Character: Grantha.

The *Upadeśagranthavivarana*,¹ a Commentary on the *Pañcadaśī* (ascribed to *Sāyaṇa*), by *Rāmakṛṣṇa*, a pupil of *Bhāratīrtha*, and *Vidyāranya*.

These fifteen chapters on Vedānta Philosophy are given in the following order:

1. Citradīpa (Tātparyabodhinī).
2. Tr̥ptidīpa.
3. Kūṭasthadīpa.
4. Dhyānadīpa.
5. Nāṭakadīpa.
6. Tattvaviveka (Padadīpikā).

¹ Aufrecht CC. p. 314 gives the title *Tātparyabodhinī*, which is only the title of the commentary on the Citradīpa.

7. Pañcabhūtaviveka (Tātparyadīpikā).

8. Pañcakośaviveka.

9. Dvāitaviveka (Padayojanā).

10. Mahāvākyaviveka.

11—15. Brahmānanda in five Adhyāyas.

The two lithographed editions (Bombay 1863, Śake 1785, & Bombay 1878, Śake 1800) begin with the Tattvaviveka. See also Ind. Off. IV. p. 745.

It begins:—*natvā śrī-Bhāratitīrttha-Vidyāraṇyamuniśvarau : kriyate citradīpasya vyākhyā tātparyyabodhinī cikīrṣitasya granthasya nispratyūhaparipūrāṇāya paramā-tmanīti padena iṣṭadevatānusandhānalakṣaṇamamgaḷam ācarann asya granthasya vedāntaprakaraṇatvāt tadyair eva viśayādibhis tadvattāsiddhim manasi nidhāyāddhyāropā-pavādābhyān nisprapañcam prapañcyata iti nyāyam anu-sṛtya paramātmāny āropitasya jagata sthitiprakāram sa-dṛṣṭāntam pratijānīte etc.*

F. 30b:—*iti śrīmatparamahamsaparivrājakācāryyaśrī-Bhāratitīrttha-Vidyāraṇyamuniśrīcaranaśiṣyeṇa Rāmakṛṣṇākhyaviduṣā viracitā tātparyyabodhinīnāmikā citradīpavyākhyā samāptā on tat sat*

F. 69b:—*iti śrīmatparamahamsaparivrājakācāryyaśrī-Bhāratitīrttha - Vidyāraṇyamunivāryyakimkareṇa Rāma-kṛṣṇākhyaviduṣā viracitā trīptidīpavyākhyā samāptā :*

F. 79b:—*iti ... Rāmakṛṣṇākhyaviduṣā viracitā kuṭasthādī-pavyākhyā samāptā*

F. 98b:—*iti ... ddhyānadīpasya vyākhyā samāptā :*

F. 102b:—*iti ... śrināṭakadīpavyākhyā samāptā :*

F. 119:—*iti ... tatvavivekasya padadīpikā samāptā :*

F. 133b:—*iti ... pañcabhūtavivekasya tātparyyadīpikā samāptā hariḥ om*

F. 143b:—*iti ... pañcakośavivekavyākhyā samāptā :*

F. 151b:—*iti ... dvaitavivekasya padayojanā samāptā :*

F. 153:—*iti ... mahāvākyavivekavyākhyā samāptā :*
hariḥ om natvā śrī-Bhāratitīrttha-Vidyāraṇyamuniśvarau | brahmānandābhīdham grantham vyākurve bodhasiddhaye | etc.

F. 176b:—*brahmānande yogānando nāma prathamoddhyā-yah :*

F. 193b:—iti brahmānande ātmānando nāma dvitīya-
ddhyāyah .

F. 208b:—iti brahmānande advaitānando nāma tṛtīya-
ddhyāyah .

F. 212b:—iti brahmānande vidyānando nāma caturtho-
ddhyāyah .

It ends (f. 215):—iti brahmānande viśayānando nāma
pañcamoddhyāyah . iti śrīparamahamśaparivṛājakācāryya-
śrī-Bhāratī-tīrttha-Vidyāraṇyamunivāryyakimkāreṇa śrī-Rā-
makṛṣṇākhyaviduṣā viracitam upadeśagranthavivarāṇam
samāptam . hariḥ om etc.

59.

WHISH No. 60.

Size: $10\frac{1}{2} \times 1\frac{1}{2}$ in., (2) + 40 + (1) + 43 + 2 + 2 leaves, 8 or 9 lines
on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1828.' The MS.
may be about 50 years older.

Character: Grantha.

Injuries: The MS. is slightly damaged by insects in a few places.

(1)

The *Sūryasiddhānta*, in 14 Adhyāyas. (Ff. 40.)

It begins:—śubham astu ! acintyāpy uktarūpāya nir-
guṇāya guṇātmane ! samastajagadādhāramūrttaye brah-
maṇe namaḥ ! alpāvaśiṣṭe tu kṛte mayo nāma mahāsuraḥ
rahasyam paramam puṇyam jijñāsujñānam uttamam . 2 .

It ends:—sarvebhyah pradadau prītaḥ grahāṇān caritam
mahat ! atyadbhutatamam loke rahasya(m) brahmasammi-
tam ! vedasya nimmilam (read nirmalam) cakṣuḥ jñātvā sāk-
ṣād vivasvataḥ ! viditvaitad aśeṣeṇa param brahmādhiga-
cchati ! iti sūryyasiddhānte mānādhikāro nāma caturdaso-
ddhyā(yah) ! hariḥ om ! śubham astu gurubhyo namaḥ .

(2)

The *Aṣṭādhyāyī*, or eight chapters of grammatical Sūtras,
by Pāṇini. (Ff. 43.)

It begins:—yenākṣarasamānāya **dhigamya maheśva-
 raḥ kṛtsnam vyākaranam proktan tasmai Pāṇinaye namaḥ
 yena bhāṣā girāḥ punsām vimalaiś śabdavāriṃ **maśvaś
 ajñānam bhinnan tasmai Pāṇinaye namaḥ : vākyakāram
 Vararucim bhāṣyakāram Patañjalim Pāṇinim sūtrakāraṇ
 ca prapatoṣmi munitrayaṃ : vāṇim Pāṇinim ācāryyam
 Kūṭyāyanamunim tathā kṛtāñjalir nnamasyāmi bhagavan-
 tam Patañjalin (śi) yogena cittasya padena vācāṃ malam
 śarīrasya vaidyakena : yopākarot tam pravaram muninām
 Patañjalim prāñjalir ānatosmi : ajñānatimirāndhasya jñā-
 nāñjanaś dakṣayā cakṣur unmilitam yena tasmai śrīgurave
 namaḥ a i uṃ etc.

It ends:—nodāttasvaritodayam agārgyakāśyapagālavānām :
 a a hrasvasyaivātra grahaṇam iṣyate : aṣṭamasyāddhyāyasya
 caturtthah pādah : addhyāyaś ca samāptah : aṣṭāddhyāyī
 sampūrnā sundareśvarasyaṣṭāddhyāyī hariḥ om śivam astu
 gurave namaḥ : śivāyai namaḥ govinda .

(3)

The *Viṣṇubhujāṅga*, a Stotra in 18 stanzas. In Burnell.
 Tanjore. p. 201b. and Taylor I. p. 356 (see also p. 103) it
 is ascribed to Śaṅkara.

It begins:—cidamśam vibhun nirmmalan nirvikalpan
 nirāhan nirākāram omkāragamyam : guṇātitam avyaktam
 ekan turiyam parabrahma yaṃ veda tasmai namas te 1 :
 viśuddham śivam śāntam ādyantasūnyam jagajjīvanam
 jyotirānandarūpam : adigdeśakālam vipatechedaniyam triyī-
 vakta (read trayivaktram?) yaṃ veda tasmai namas
 te 2

It ends:—mukhe mandahāsan nakhe candrahāsam kare
 cārucakram sureśābhivandyaṃ : bhujamge śayānam bhaje
 ramganātham harer anyadaivan na manye na manye (17) :
 bhujamgaprayātam pathed yas tu bhaktyā samādhāya citte
 bhavantaṃ murāre : sa moham vihāyāṣu yuṣmatprasādāt
 samāśritya yogam vrajaty acyutatvam : vi.

60.

WHISH No. 61.

Size: $10\frac{1}{4} \times 1\frac{5}{8}$ in., (1) + 96 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th or beginning of 19th century.

Character: Grantha.

The *Śivatattvasudhānidhi* from the *Sanatkumārasaṃhitā* of the *Skanda-Purāṇa*, in 20 Adhyāyas.

It begins:—yam praṇamya surendrādyā bhavanti su-khaśālinah | sarvavighnopaśāntyarttham taṃ vande Śaṃkarātmajam | śrī-Sūtaḥ | śivam hari(m) vidhātāram tatpatnīs tatsutān gurūn | natvā samastaprayatūhaśāntaye maṅgalāya ca | vakṣye śṛṇuddhvaṃ sarvajñāḥ śivatattvasudhānidhiṃ | etc.

F. 4:—ity ādipurāṇe Sanatkumārasaṃhitāyām śivatattvasudhānidhau prathamoddhyāyaḥ ||

F. 6:—iti skānde purāṇe Sanatkumārasaṃhitāyām śivatattvasudhānidhau dvitīyoddhyāyaḥ ||

F. 41b:—iti śrīskānde śivatattvasudhānidhau saṃsāradūṣaṇan nāma ekādaśoddhyāyaḥ ||

F. 73b:—iti śrīśivatattvasudhānidhau śivabhikṣāṭhanakathanan nāma ṣoḍaśoddhyāyaḥ ||

It ends:—iti śrīskānde mahāpurāṇe Sanatkumārasaṃhitāyām śivatattvasudhānidhau sakalāddhyāyasāramahimānuvarṇṇanan nāma viṃśoddhyāyaḥ || śrīgurave namo namaḥ || śrīmahātripurasundaryyai na(ma)ḥ || hariḥ om śubham astu.

61.

WHISH No. 62.

Size: 14×2 in., two volumes (with one continuous foliation from 1 to 306), 154 + (1) + (1) + 152 + (1) leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 'Tellicherry 1827'. The MSS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*. Parvan III: The *Vanaparvan*, or *Āraṇyaparvan*, in 300 Adhyāyas. The beginning (III, 1—32, 45) is missing, and the *Nalopākhyāna* (III, 53—78) is omitted (see below). The MS. is full of clerical mistakes.¹

Vol. I begins at the end of III, 32, 45:—*mayor api | anyeṣām karmmani phalam asmākam api vā punaḥ | vipra-karṣeṇa buddhyeta katham karma yathāphalam |*

F. 25b:—*ity āraṇyaparvaṇi nalopākhyāne ekonapañcāśo-ddhyāyah |* (End of III, 52 in the Bombay and Calcutta editions.) *śrīkṛṣṇāya namaḥ | bṛhadaśvaḥ | āsīd rājā nalo nāma vīrasenasuto balī | upapanna(read °nno) guṇair iṣṭai rūpavān aśvakovidah | vidvān dānapatir dakṣah sadā śīla-puraskṛtaḥ | atīṣṭhan manujendrāṇām mūrddhni devapatir vyathā | uparyyupari sarveṣām āditya iva tejasā | brahmaṇyo vedavic chūro niṣadheṣu mahīpatiḥ | upari anyapustake asti | etat | Janamejayaḥ | bhagavan kāmyakāprāpte game prapitāmahaḥ (sic) | kim akurvanta pārtthās te tam ṛte saṃyasācinam | etc., i. e. the beginning of the *Tīrthayātrā*-Parvan, or III, 79 in our MS. = III, 80 in the editions.*

The first volume ends (f. 154b) at the beginning of III, 183 (= III, 182 in the editions).

Vol. II, f. 216: End of the *Mārkaṇḍeyasamāsya-parvan*, III, 222 (= III, 231 in the editions).

F. 277: The *Sāvitrīyupākhyāna* begins, III, 281 (= III, 292 in the editions).

It ends:—*na cāpy adharmmena suhrdviyojane para-svahāre paradāramarṣaṇe | ākāyabbhāve ca rame manas sadā nrṇām sadākhyānaparaṇ ca śṛṇvatām |* (This is the end of III, 313 in the editions.) *ity ārṣe śrīmanmahābhā-rate śatasahasrikāyām saṃhitāyām Vaiyyāsikyaṃ śrīmadā-raṇyaparvaṇi dharmmavarapradānan nāma trīmśacchatata-moddhyāyah | iti āraṇyaparvas samāptaḥ |*

¹ See H. Lüders, *Zur Sage von R̥ṣyaśṛṅga*, in the 'Nachrichten der K. Gesellschaft der Wissenschaften zu Göttingen. Phil.-hist. Kl. 1901. Heft 1', pp. 5 seqq., where an extract from this MS. is given.

62.

WHISH No. 63.

Size: $17 \times 1\frac{1}{2}$ in., (1) + 91 + (1) leaves, from 7 to 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 'Tellicherry 1827'. The MS. may be about 50 years older.

Character: Grantha, two different hands.

Injuries: Ff. 38, 39, 79, 81 damaged by insects.

A Commentary on *Vālmiki's Rāmāyaṇa*, by *Rāmānuja Ācārya*, including the *Āraṇya-Kāṇḍa*, the *Kiṣkindhā-Kāṇḍa*, and Sargas 1—3 of the *Sundara-Kāṇḍa*.

It begins:—*atha pitṛvākyaparipālanāya daṇḍakān praviṣṭasya vṛttam vistāreṇa vaktum upakramate | praviśyati | ātmavān | dhṛtimān | mahāraṇyapraveśe niśsamka iti yāvat | etc.*

The *Āraṇyakāṇḍa* ends (f. 40):—*iti Rāmānu(jā)cāryya-viracite āraṇyakāṇḍavyākhyāne pañcasaptatitamas sargaḥ | hariḥ om āraṇyakāṇḍam vyākhyasamāptam ||*

The *Kiṣkindhā-Kāṇḍa* begins (f. 41):—*sa tām iti kharādisamhāreṇa sa prasiddhapauruṣaḥ tām iti ramaṇiyatayā prasiddhām saumitrisahito gatvā patmādidarśanena sitānetrasmaranajaśokātīśayena kṣubdhasarvendriyas san vilālāpa | etc.*

It ends (f. 80):—*iti Rāmānujācāryyaviracite kiṣkindhā-kāṇḍavyākhyāne saptaśaṣṭitamas sargaḥ ||*

Then the *Sundara-Kāṇḍa* begins:—*atha sundarakāṇḍe vyākhyeyāni vyākhyāyante | pūrvasmin sarge manasā gamanam kṛtam ity uktam idānīm kāyenāpi gamanam karttum aicchad ity āha | tata ity ādinā atra gantum iti padam addhyāhāryyam | etc.*

The MS. breaks off at the beginning of the fourth *Sarga*:—*iti tritīyyas sargaḥ || advāreṇeti grāmam vā nagaram vāpi paṭṭanam avarasya hi | viśeṣāt samaye sa umyana cāreṇa viśan nrpa | ity uktaprakāreṇa advāreṇa praviṣṭavān | praviśyati praviśya praveṣṭum upakrammya savyam pādam cakre agrata iti śokaprayānakāle ca grhapraveśe vivāha.*

63.

WHISH No. 64.

Size: $10\frac{1}{2} \times 1\frac{1}{2}$ in., 2 + 55 + 50 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Probably beginning of 19th cent.

Character: Grantha.

(1)

The *Vākyasudhātīkā*, a Commentary on the *Dṛgdrśya-viveka* or *Vākyasudhā* (of Śaṅkara Ācārya), by *Brahmānanda Bhāratī*, a pupil of *Ānanda Bhāratī* (ff. 55). Cf. Ind. Off. IV, p. 739; Mitra. Notices, III, p. 226 seq.

Margin of f. 1:—*dr̥kdr̥śyavivekaṃ | hariḥ om |*

It begins:—*kāraṇaṃ khādijagatām āraṇārtttham anāga-saṃ | vāraṇānanam ātmānam advayaṃ samupāśmahe | abhiśicya kṛpāvarṣair ātmasthaṃ yaḥ karoti mām | taṃ sarvasākṣiṇaṃ vande Rāmāṇadamuniśvaraṃ | yatkaṭākṣa-sudhāsindhau majjātā puṇyapāpākataḥ (read °pāpataḥ?) | mayā jñānamanir llabdhas taṃ Ānandagurum bhaje | natvā śrī-Bhāratīr̥ttha-Vidyāraṇyamuniśvarau | mayā vākyasu-dhātīkā yathāmati viracyate | na khyātilābhapūjecchā tīkā-kāraṇakāraṇaṃ | na vidvattābalaṃ vātra muktir eva hi kāraṇaṃ | prārīpsitasya granthasyāvighnena parisamāpta-pravicayaḥ gamanābhyām viśiṣṭācāraparipālānāya, etc.*

It ends:—*ataḥ evaṃ mokṣasāstrasyāpi sāphalyaṃ syād ity ayam evāśya prakaraṇasya samastavedāntasāstrasya ca tasmāt sarvaṃ anavadyaṃ | iti śrīmatparamahamsaparivṛā-jakācāryya-śrīmad-Ānanda-Bhāratīmunivaryyaśiṣya-Brah-mānanda-Bhāratīmuniviracitavākyasudhātīkā samāptā | hariḥ om .*

(2)

A fragment, described by Mr. Whish as "the 30th chapter of the Atharvana rahasyam of the Vishnu-Dharmam" (ff. 1—14).

Margin of f. 1:—*atharvaṇaṃ hariḥ om |*

It begins:—*bhagavan prāṇinas sarve viśarogādyupadra-vaiḥ | duṣṭagrahopaghātaiś ca sārvaśālam upadravaiḥ |*

āhicāraka(read ābhicārika)krtyaiś ca sparśarogaiś ca
dāruṇaiḥ | sadā sampīḍyamānās tu tiṣṭhanti munisattama | etc.

It ends (f. 14):—marddaya mardaya māraya māraya
śoṣaya śoṣaya dāhaya dāhaya mahogragrahān saṁhara
saṁhara yakṣagrahān pretagrahān piśācagrahān saṁhara
saṁhara bhañjaya bhañjaya āveśaya āveśaya akṣaya
akṣaya hrām hrīm hrūm krom sarvamamgaḷini svāhā ||

(3)

The *Ānandasāgarastava* by *Nīlakaṇṭha Dīkṣita*, in
107 stanzas (ff. 15—26b). Printed in the *Kāvya-māla*,
Part XI (1895), pp. 76—94.

Margin of f. 15:—sāgarastavam.

It begins (f. 15):—vijñāpanārhaviralāvasarānavāptyā
mandodyame mayi daviyasi viśvamātuḥ | avyājabhūtakaruṇā-
pavanāpaviddhāny anta smarāmy aham apāṁgataramgi-
tāni || 1 ||

It ends (f. 26b):—iti śrī-Nīlakaṇṭha-Dīkṣitaviracitoyam
ānandasāgarastavas samāptaḥ || śubham astu || gurubhyo
namah ||

(4)

The *Advaitamakaranda*, by *Lakṣmīdhara Kavi*, in
27 verses (ff. 27—28). See Ind. Off. IV, p. 751, Mitra,
Notices, II, p. 105.

Margin of f. 27:—advaitam.

It begins (f. 27):—aham asmi sadā bhāmi kadācin
nāham apriyaḥ | brahmaivāham atas siddhas sa(c)cidānanda-
lakṣaṇaḥ || 1 ||

It ends (f. 28b):—Lakṣmīdharakaves sūktiḥ śāradām-
bhojasambhṛtaḥ | advaitamakarandoyam vidvatbhrṁgair
nnipīyatām || advaitamakarandam samāptam ||

(5)

The *Lalitāstavaratna*, 209 Āryā verses in praise of the
goddess Pārvatī. Mr. Whish says: “209 couplets in praise
of Dēvī. This is a much admired Hymn in the Āryyā
metre.” Printed in *Kāvya-māla*, Part X, 1894, pp. 1—18.

Margin of f. 29:—Āryyādvīṣati.

It begins (f. 29):—vande gajendravadanam vāmāmkārū-
dhavallabhāṣiṣṭam | kumkumaparāgaśanam kuvalayinījā-
rakerakāpīdam etc.

It ends (f. 48):—madhurasmitām madāruṇanayanām¹
mātāṅgakumbhavarakṣojām | candrāvatamsinī tvām savi-
dhe paśyanti sukṛtināḥ kecit | 209 | lalitāyā stavaratnam
lalitapadābhiḥ prañītam āryyābhiḥ | anudinam avanau
paṭhatām phalāni vaktum pragalbhate saiva | śrīmahārāja-
rājeśvaryyai namaḥ etc.

(6)

The *Hastāmalakaprakaraṇa*, in 14 verses (ff. 49—50).
See Aufrecht. CC. p. 765, s. v. *Hastāmalakastotra*. In
the *Stotraratnākara* (Bombay, Nirṇayasāgara Press, 1883),
pp. 205—207, it is ascribed to *Śaṅkara*.

Margin of f. 49:—hastāmalakaprakaraṇam.

It begins (f. 49):—kas tvam̐ śiṣo kasya sutah kva jātaḥ
kin nāma te tvam̐ kuta āgatosi | etad vada tvam̐ tava cār-
bhakatvam matprīṭaye prītivivarddhanosi - 1 |

It ends (f. 50):—upādhan yathā bhedatā sanmaṇīnān
tathā bhedatā buddhibhedeṣu tepi | yathā candrikāṇān jale
cañcalatvam tathā cañcalatvan tavāpīha viṣṇo || 14 || hastā-
malakaprakaraṇam samāptam | hariḥ | om | śubham astu ||

64.

WHISH No. 65.

Size: 12½ × 2 in., (2) + 74 + (2) leaves, from 10 to 12 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1827 November 7'.
The MS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*: the *Pauloma-Parvan* (in 8 Adhyāyas),
and the *Āstika-Parvan* (in 40 Adhyāyas), i. e. Adhyāyas
1—59 of the *Ādi-Parvan*.

¹ No. 115 (12) reads adāruṇa°

This MS. has been fully described, and extracts have been given from it in my articles 'On the South-Indian Recension of the Mahābhārata', Indian Antiquary, vol. XXVII, 1898, pp. 69—81, 92—104, 122—133.

65.

WHISH No. 66.

Size: $8\frac{7}{8} \times 1\frac{3}{4}$ in., (1) + 66 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 7th Nov. 1827'.
The MS. may be about 50 years older.

Character: Grantha.

The *Vākyavṛttiprakāśikā*, a Commentary on *Śaṅkara's Vākyavṛtti*, by *Viśveśvara Paṇḍita*, pupil of *Mādhava Prājña*. See Ind. Off. IV, p. 738 (No. 2302); Mitra, Notices VIII, p. 287 (No. 2847).

It begins:—śrutismṛtipurāṇānām ālayam karuṇālayam |
namāmi bhagavatpādaśamkaram lokaśamkaram | parama-
krpānidhiśrīmac-Chaṁkarācāryyabhagavatpādas tāpatraya-
santaptānām aparimitajananādisamsārāddhvaśramaparipīḍi-
tānām ātmajñānaśīśīramadhurajalākāṁkṣiṇām vidūraśārīra-
kamīmāṁsājālāśayagamanāsamartthānām vākyavṛttisamjña-
kopadeśaprakaraṇaprapāparikalpanenāntaśśītalatām vigata-
kleśatāṁ cāpādayan tatrāḍau prakaraṇaśravane pravṛttānām
adhikāriṇām avighnena brahmatādātmyapratipattisiddhaye
prakaraṇapratipādyādvitīyabodhasmaranaṇapūrvakam nama-
skārasyāvaśyakarttavayatān dyotayan svayan namaskurute ||
sargasthitipralayaHetum, etc.

It ends:—brahmavitbhyaḥ paran nāsti na bhūtan na
bhaviṣyatīti || i(ti) śrīmanmahāyogi-Mādhava-Prājñagurupra-
sādāsāditāparimitānandajñānasvarūpa -Viśveśvarapaṇḍitavi-
racitā vākyavṛttiprakāśikā samāptā || hariḥ om || brahmāham
etan mayi bhāti viśvam śrī-Mādhava-Prājñaguroḥ prasādāt
śa(so?)nvarthta-Viśveśvarapaṇḍitākhyas tasyāṁghripatmam
pranatosmi nityam || svasvadeśakulācārādyāgraho lokavā-
sanā | pāṭhertthabodhenuṣṭhāne vyasanam śāstravāsanā |

āyurārogyalāvaṇyādyākāṃkṣā debavāsanā | jīvanmuktiviro-
dhinyas sarvā vikṣepakṛtvataḥ | hariḥ om |

66.

WHISH No. 67.

Size: $8\frac{3}{4} \times 1\frac{3}{4}$ in., 73 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry. November 7th 1827.'

The MS. may be about 50 years older.

Character: Grantha.

The *Mahānāṭakasūktisudhānidhi* by *Immaḍi Devarāya*,
i. e., probably, *King Devarāya II. of Vijayanagara*. See
Hultsch I. pp. x, 43, 83; II, p. 41.

It begins:—jāto vaṃśe raghūṇām munivaravacanāt tā-
takān tādayitvā kṛtvā puṇyām ahalyām truṭitaharadhanur
mmaithilivallabhobhūt | prāpyāyoddhyām niyogāt pitur
aṭavim agād vītasitostavālī baddhābhdhir ddhvastalamko
dalitadaśamukhas sītayā rājyam āpa | 1 | asty ambhodhara-
cumbisaudhaśikharaśreṇiniṣaṇṇāṃganā gītākarnanatatparā-
mbaracaraprastūyamānaprajā | sūryasyānvayajanminām
kṣitibhujām sādharāṇam mandiram lakṣmyā dhāma param
lalāṭaracanā bhūmer ayoddhyā purī | 2 |

F. 15: — śrīmadrājādhirājaparamesvaraśrīmad - Amma-
ḍi(sic)mahārājaviracite mahānāṭakasūktisudhānidhau bāla-
kāṇḍas samāptaḥ |

F. 17 b:—śrīmad° . . . śrīmad-Ammaḍi(sic)devamahārāja-
viracite . . . dvitīyakāṇḍas samāptaḥ |

F. 31 b:—śrīmad° . . . śrīmad-Immaḍidevarāyaviracite . . .
trītiyakāṇḍas samāptaḥ |

F. 36 b:—śrīmad° . . . śrīmad-Immaḍidevamahārāja° . . .
caturtthakāṇḍas samāptaḥ |

F. 44:—śrīmad° . . . śrīmadidevamahārāja° . . . pañca-
makāṇḍas samāptaḥ |

It ends (f. 73 b):—śrutvā rāmacaritram atbhutataram ko
vismayan neṣyate jñātvā caiva viriñcinā tribhuvanatrāṇāya
yonirmmataḥ aśrotrapraṇipastano¹ ced ahisvāminā nirddhūte

¹ Five syllables (UUU--) wanting.

śirasi kva bhūḥ kva girayaḥ kvaiteti śāntāya kaḥ | 199 |
 śrīmān Immaḍidevarāyanrpati svarllokakaḥ lolimkallola-
 pratimallasūktivibhavo vidvajjanaślāghitaḥ | śrīmān śaṣṭha-
 vareṇyakāṇḍaviṣayānyastān mahānāṭakaślokan varṇapada-
 kramojvalatarān ṛmān (read śrīmān?) akārṣit prabhuḥ |
 200 | śrīmadrājādhirājaparameśvara-śrī(ma)d-Immaḍideva-
 mahārājaviracite mahānāṭakasūktisudhānidhau yuddhaka-
 ṇḍas samāptaḥ || śrīgurubhyo namo namaḥ || hariḥ om |

67.

WHISH No. 68.

Size: $12\frac{1}{4} \times 1\frac{5}{8}$ in., (2) + 111 pages, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(*Rāmānuja's*) Commentary on *Vālmiki's Rāmāyaṇa*, the *Yuddha-Kāṇḍa* in 131 Sargas.

It begins:—atha śrīmadyuddhakāṇḍavyākhyānam pra-
 kramate | tatra prathame sarge uttaram priyaśravaṇottaram
 kālārham sītāvṛttāntaśravaṇakṛtād dharṣātīśayāt uttamadu-
 talakṣaṇavaiśiṣṭyakathanena sugrīvādinām purato hanu-
 mantam stauti kṛtam iti bhuvi durllabham, etc.

It ends:—vaināyakaś ca vighnakāriṇo grahaviśeṣaḥ ra-
 jasvalāḥ ṛtuprādurbhāvavatyāḥ saubhrātrkam saubhrātra-
 karam ojaskaram balakaram saṁhitāvedam vedatulyatvāt
 saṁhitety apadiśyate || iti śrīmadyuddhakāṇḍavyākhyāne
 ekatrimśacchatatamas sargaḥ || śrīrāmacandrāya namaḥ ||
 yuddhakāṇḍavyākhyā samāptā ||

68.

WHISH No. 69 A.

Size: $13\frac{3}{4} \times 1\frac{3}{4}$ in., (3) + 73 + 53 + (4) leaves, 8 or 9 lines on
 a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(1)

The *Vākyakaraṇādīpikā*, a short Commentary (*laghuprakāśikā*, *laghūdīpikā*) on the *Vākyakaraṇa*, in five Adhyāyas, by *Sundararāja*, the son of *Ananta Nārāyaṇa*, dedicated to *Somadeva*, the son of *Raṅganātha*.

"The *Vākya-Karaṇa*, a work of the Ārya school, seems to have been accepted as the guide for the preparation of solar *pañchāṅga*s in the Tamil and Malayālam countries of Southern India from very ancient times, and even to the present day either that or some similar work of the Ārya school is so used." R. Sewell and S. B. Dikshit, *The Indian Calendar* (London 1896), p. 8. Mr. Whish has the following entry:—"The *Vākya-Kāraṇam*. The astronomical work used in the Carnatick—with the astronomical Tables of the Sun and planets &c. annexed."

It begins:—*śrīgaṇeśāya namaḥ | śrīgurucaraṇāravindābhyān namaḥ | jyotiścakrapravṛttāya jyotīrūpāya bhāsvate | jyotirdarśāya bhaktebhyo jyotiśśāstrakṛte namaḥ | śrī-Nilakaṇṭhāṃghriniviṣṭaceta śrī-Somadevānujighṛkṣayaiva | vicitravākyaair vivṛtaṃ punaś ca prakāśayehaṃ karaṇaṃ laghīyaḥ | svābhīpsita-granthaśya nispratyūhapaṛisaṃmāptaye pracaya-gamaṇa-viśiṣṭācārapaṛipālanābhyān ca sveṣṭa-devatā-namaskārapuraskāreṇa cikīrṣitaṃ artthaṃ pratijānīte | praṇamya kariṣailasthaṃ iti | etc.*

F. 15b—16:—*iti vākyakaraṇa-laghuprakāśikāyāṃ Somadevadīṭyāyāṃ Sundararājaviracitāyāṃ prathamoddhyāyaḥ ||*

F. 32b:—*iti Somadevādīṭe vākyakaraṇasya prakāśane | sphuṭāddhyāyo dvitīyopi saṃkṣepeṇa saṃāpitaḥ | iti Sundararājaviracitāyāṃ Somadevadīṭyāyāṃ vākyakaraṇādīpikāyāṃ sphuṭādīkāro nāma dvitīyoddhyāyaḥ ||*

Adhyāya III ends f. 50b, A. IV f. 63b.

Adhyāya V ends (f. 72b):—*iti śrīmatkeralasatgrāmanivāsi-Nilakaṇṭhācāryyeṇa triskandhavidyāpāradṛśvanā ṣaṭdarśā-nipāraṃgatenāśvalāyanasūtreṇa garbha (read Garga?) gotreṇa Rivakalyandajātena Golacūḍāmaṇinā asmadanugrahārtthe Sundararājapraśnottarākhye granthe pratipāditam tena gati-yogenaiva vibhajya sthiti-dālam jñeyam ṣaṣṭhāddhyāyaḥ (f. 73)*

prathame dvitīyēddhyāye prāyēnokta iti na punar idānīm
vyākhyāyate prakṣiptatvāc cāsyāddhyāyasya pañcāddhyā-
yyām api bahava ślokāḥ prakṣiptāḥ samjñite sarve nirastāḥ
śrīmantī purājakāle padavākyapramāṇajño jyotiśśāstraviśā-
rado yatīśvaraḥ pratma (read Padma?) garbha iti prasiddho-
paro brhaspatir ivāsīt tasmād evāsmatpitā prakṣepavyati-
riktam śuddham vākyakaraṇam anyāny api kiñcit adhitavān
śrī - Nṛsimhaśiṣyabhūtajyotiśśāstravic - chrī - Vāñchyajanma-
Bhāradvāja-Varadarāja-tādr̥gvidhakanīṣṭhaputra-Somadeva-
sampradāyaśuddhavākyakaraṇān cāsmākam sampradāyasi-
ddhavākyakaraṇena samam tena etad vyākhyānaprakāra-
ddham yan mūlan tad eva śuddhamūlam iti jñeyam | Sundare-
śakṛte vākyakaraṇasya prakāśane | Somadevādr̥teddhyāyah
pañcamo laghur īritah | Ananta-Nārāyaṇasūnūnā punah
kaverakanyātataṭavāsīnā mayā | prakāśitā vākyakṛtir llaḡhiyasi
dvijeśadevānujighṛkṣayā laghu | iti śrī-Vāñchyajanma - śrī-
Raṃganāthaputra-Somadevādr̥tena Sundararājena viracitā-
yām vākyakaraṇalaghudīpikāyām pañcamoddhyāyah | om
śubham astu śrīgurucaraṇāravindābhyām namaḥ | sūryya-
dinavagrahadevatābhyo namaḥ |

(2)

Astronomical tables, called *Kujādipañcagrahavākyam*.

F. 1 margin:—kujasya mahāvākyam |

Beginning:—

mamgalaśrīr bhūsūnuḥ	40
ātmajayīśantanuḥ	80
dr̥ṣṭo bhūpatir vo naḥ	120
īśāṃganāsampannaḥ	150
bhūmir girisamlagnā	180

F. 14:—kujasya vākyam samāptam || atha budhasya vā-
kyam || F. 27 b:—budhavākyam samāptam || F. 28:—atha
guror vākyam || F. 33 b:—guruvākyam samāptam || F. 34:—
atha śukravākyam || F. 38 b:—bhṛguvākyam samāptam ||
F. 39:—atha śaner vākyam ||

It ends:—nīrado rasecchuḥ 348 ravigonirddāsaḥ 378 vā-
kyam 19 dhīraś śaneḥ || munivākyam samāptam || kujādi-
pañcagrahavākyam parisamāptam | om śubham astu etc.

69.

WHISH No. 69 B.

Size: $13\frac{1}{2} \times 1\frac{3}{4}$ in. (1) + 144 + (2) leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Lalitopākhyāna*, from the *Uttarakhaṇḍa* (*Āyatana-khaṇḍa*?) of the *Brahmāṇḍa-Purāṇa*, in 34 Adhyāyas.

It begins:—astu va śreyase nityaṁ vastu vāmāṅgam aiśvaram | yatas tṛtiyo viduṣān tūriyaṁ tat param mahah | Agastyo nāma devarṣir vedavedāṅgapārakah | sarvasiddhāntasārajño brahmānandadayātmakah | cacārāt bhutahetūni tīrtthāny āyatanāni ca | śailāraṇyāpagāmukhyān sarvān janapadān api | teṣu teṣv akhilān jantūn ajñānatimirāvṛtān | śiśnodaraparān drṣṭvā cintayām āsa tān prati | etc.

F. 2b:—iti brahmāṇḍapurāṇe Hayagrīvāgastyasamvāde lalitākhyāne prathamoddhyāyah.

F. 9b:—iti śrībrahmāṇḍottare Haya° . . . tṛtiyoddhyāyah.

F. 35:—iti śrībrahmāṇḍottare . . . vaivāhikotsavo nāma caturdaśoddhyāyah.

It ends:—ākhyātam etad avadātaguṇāḥ paṭhantas sam-patpradāyakam apākṛtasarvaduhkham | vijñānādīptikalikām lalitām maheśim āsādyā te catasa' vahanti sadābhitrptim |

iti śrīmatbrahmāṇḍapurāṇottare Hayagrīvāgastyasamvāde lalitākhyāne mantrasāadhanaprakāra-kathanan nāma catu-strimśoddhyāyah śrīmahādevyai namaḥ || samāptaś cā-yatanakhaṇḍah | hariḥ om | śubham astu ||

70.

WHISH No. 70.

Size: $9\frac{3}{8} \times 1\frac{5}{8}$ in. (1) + 89 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

A manual of rites and prayers connected with the worship of Rudra. The title seems to be *Rudravidhi*. It

: The metre requires only two short syllables. Read te vata?

includes the *Pañcāṅgarudranyāsa* of *Bodhāyana* (ff. 30b—33b), and gives (ff. 45—88) the Prayoga for each Mantra of the *Rudrānuvākās* of *Taittirīya-saṃhitā* IV, 5 (*Namakānuvākās*). It is incomplete, as it does not contain the Prayoga for the *Camakānuvākās* (*Taitt.-saṃh.* IV, 7), which we should expect after the *Namakānuvākās*. (See the quotation below.) An entry by Mr. Whish says: "This volume contains the *Atirudraprayōgam*; being an extract of the *Bhāshyam* of the *Yajurvedah*."

It begins:—*atha śrīrudraavidhiḥ | tatra tāvad upayukte tu viniyogādikaṁ cintyate | viniyogo nāmābhisambandhaḥ | sarvāṃgāṃgī bhāvarūpaḥ ekasyaiva mantrasya vidhibalād anekeṣu karmmasv aṃgatvaṁ yasmin karmaṇi yadāṃga-bhāvaṁ bhajate tadā tasmin karmaṇi viniyogo jñeyaḥ | evaṁ ca yady api caramāyāṁ iṣṭakāyāṁ juhōtīty ādibhi(r) brāhmaṇavākyaair agnicayane carameṣṭakāyāṁ ekādaśabhi rudrānuvākair homo vihita iti homākhye karmaṇi aṃgatvaṁ rudrānuvākānām | etc.*

F. 15:—*atha mahārudra-āhutisamkhyā |* F. 20:—*athāti-rudrāhutisamkhyā |* F. 30b:—*iti sthaṇḍilakuṇḍamaṇḍa-panirmmāṇādividhiḥ || atha Bodhāyanoktapañcāṅgarudranyāsaavidhiḥ |* F. 33b:—*iti pañcāṅgarudranyāsaḥ || atha rudrābhiṣekavidhiḥ |*

F. 45:—*atha taittirīyaśākhānusāreṇa namakānuvākāḥ pradarśyante namasteruṇya namo hiraṇyabāhave namas sahamānetyādayaḥ¹ camakānuvākā agnāviṣṇū² jyaīṣṭhyam³ ity ādaya ekādaśa atha namake cāntaravākyaṇām aprayogaḥ Bhāskarādivinirdiṣṭakāmyadrṣṭyābhidhāsyate |*

F. 88:—*iti namakeṣu namo rudrebhya⁴ ity asya prayogaḥ | iti namakaprayoga ekādaśonuvākāḥ (sic) || atha pūrvokteṣu dakṣiṇe yatnā nirūpyate |*

F. 88b:—*iti dakṣiṇe yatnā | atra nyūnātiriktoktapratyavāyajiḥṛṣayā | staumi stamberamādhiśacarmmanirmmitavāsasaṁ ||*

¹ See *Taitt. Saṃh.* IV, 5, 1 seqq. Read *namas te rudra . . . namas sahamānāyetyādayaḥ*.

² *Taitt. Saṃh.* IV, 7, 1.

³ *Taitt. Saṃh.* IV, 7, 2.

⁴ *Taitt. Saṃh.* IV, 5, 11, 2.

It ends:—anavaratadbīraddhvāna gambhīragharghara
lalabhavaphūtkārabhinnaḡahvara : ḡunārājīvi (read ḡuna-
rājīva?) rājamāna dharādharesa kanyākākāntisāmkrānta
(read kanyākāntisāmkrānta?) nijakalebaraikadeśa : akhila-
jagadadhīśa rānta (read śānta?) mahēśa namas te namas
te sṛīgurucaraṇāravindābhyān namaḡ om : śubham astu.

71.

WHISH No. 71.

Size: $18\frac{1}{2} \times 2\frac{1}{2}$ in., (2 + 201 + 5 leaves, from 12 to 15 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish signed 'Tellicherry December 1828'. The Pramāthin year see below immediately preceding 1828 is A. D. 1819-20, but the MS. looks older, and may have been written A. D. 1759-60, possibly A. D. 1699-1700.

Scribe: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha, very small, sometimes difficult to read.

The *Mahābhāratasaṡgraha*, by *Maheśvara*. Mr. Whish describes it as 'the Sangraha-Bhāratam of Mahēswarah; compleat in eighteen Parvas'. There are really only 17 Parvas, which are made up in the following way: Parvans I—IX correspond to the usual Parvans of the Mahābhārata, then follow:

X Gadā-Parvan.

XI Sāuptika-Parvan.

XII Aiśika-Parvan.

XIII—XVII Āśvamedhika to Svargārohaṇika Parvans.

The Strī, Śānti, and Anuśāsana Parvans are not represented. See A. Holtzmann, *Das Mahābhārata*, II. 1 seq., III. 46 seq. R. v. Roth, *Verzeichnis Indischer Handschriften der Kgl. Univ. Bibl. Tübingen*, p. 23.

It begins:—śuklāmbaradharam viṣṇum śaśivarnāṇ catur-
bhujam prasannavadanan dhyāyet sarvavighnopaśāntaye :
śṛmāṇ purāṇikas sūtaḡ kadācid raumaharṣiṇaḡ : ugraśravā
nāma puṇyam naimiśāraṇyam āgamat : varttamāne śauna-
kasya satre dvādaśavārṣike : tatrāsīnāṇ munin sarvāṇ
prāṇamat samprahrṣṭadhīḡ : kathāś citrā śrotukāmā munayas

sūtanandanam | paripapraccha tām sa¹ t¹ān papracchus sa
ca kauśalam | abhinandya samāsinās tam āhus saṁśritā-
sanam | kuta āyāsi ko deśas tvayā carita ity api | viprān
sa prāha supritān tatrāgacchan yadrecchayā | sarpasatram
yatra rājā cakāra janamejanah (sic) | yā vaiśampāyanat tatra
śuśrāva janamejayah | kathās tā Vyāsakathitās tv a[ū]śrausam
bhāratāśritāḥ | parārddhyāni parikramya tīrtthāny āyatanāni
ca | s[y]amantapañcakan nāma tan deśam gatavān aham
kurūnām pāṇḍavānān ca sarveśān ca mahābhṛtām | bhavatāṃ
vividhau (?) tasmād didṛkṣur aham āgataḥ | śrotuṃ kim
icchathety uktā munayas sūtam abruvan | pārīkṣitena
Vyāsoktā yā vaiśampāyanāc chrutāḥ | tāḥ kathā śrotuṃ
icchāmo mahābhāratasaṃjñitāḥ | *etc.*

F. 2:—iti śrīmahābhāratasaṃgrahe Maheśvarakṛte saṃ-
bhavaparvaṇi vaidodaṃkacaritan nāma prathamoddhyāyah |

F. 10b:—iti śrīmahābhāratasaṃgrahe duṣyantacaritan
nāma aṣṭamoddhyāyah ||

F. 21b:—iti śrīmahābhāratasaṃgrahe bakavadho nāma
pañcadaśoddhyāyah ||

F. 26:—iti śrībhāratasaṃgrahe pañcendropākhyānan
nāma aṣṭādaśoddhyāyah ||

F. 32 (end of the Ist Parvan):—iti śrīmahābhārata-
saṃgrahe saṃbhavaparvaṇi mandapālacaritan nāma pañca-
viṃśoddhyāyah ||

F. 44 (end of the IInd Parvan):—iti . . . sabhāparvaṇi
Pāṇḍavadyūtaparājayo nāma aṣṭamoddhyāyah || śrīkṛṣṇāya
namah || sabhāparva samāptam || hariḥ om || hariḥ om ||

F. 54:—iti . . . āraṇyaparvaṇi Nalacaritasamāptir nāma
aṣṭamoddhyāyah ||

F. 81b (end of the IIIrd Parvan):—iti . . . āraṇyaparvaṇi
araṇiharaṇan nāma dvātriṃśoddhyāyah ||

F. 95 (end of the IVth Parvan):—iti . . . virāṭaparvaṇi
uttarābhimanyuvivāho nāma daśamoddhyāyah || śrīkṛṣṇāya
namah || virāṭaparvam samāptam ||

F. 104 (end of the Vth Parvan):—iti . . . udyogaparvaṇi
rathasaṃkhyāmbopākhyānan nāma daśamoddhyāyah ||

¹ Doubtful reading. Read tam papracchus te?

F. 110b (end of the VIth Parvan):—iti . . . bhiṣmaparvaṇi
bhiṣmasaratalpaśayanān nāma saptadaśoddhyāyah ।

F. 146 (end of the VIIth Parvan):—iti . . . droṇaparvaṇi
droṇavadho nāma aṣṭadaśoddhyāyah । śrīkṛṣṇāya namaḥ ।
droṇaparvaṇi samāptam ॥

F. 160 (end of the VIIIth Parvan):—iti . . . karna-parvaṇi
karnaavadho nāma ekādaśoddhyāyah । . . . karna-parva
samāptam ॥

F. 169b (end of the IXth Parvan):—iti . . . śalyaparvaṇi
saptamoddhyāyah ॥ . . . śalyaparvaṇi samāptam ॥

F. 173b (end of the Xth Parvan):—iti . . . gadāparvaṇi
tritīyoddhyāyah । gadāparvaṇi samāptam ॥

F. 176 (XIth Parvan):—iti . . . saṁtikaparvaṇi pratha-
moddhyāyah ॥

F. 178 (end of the XIIth Parvan):—iti . . . aiśikaparvaṇi
samāptam ॥ hariḥ om śubham astu ॥

F. 190b (end of the XIIIth Parvan):—iti . . . āśvame-
dhikaparvaṇi daśamoddhyāyah ॥ . . . āśvamedhikam samā-
ptam ॥

F. 194b (XIVth Parvan):—iti . . . āśramavāsike parvaṇi
caturthoddhyāyah ॥

F. 197 (XVth Parvan):—iti . . . mausalaparvaṇi dvitīyo-
ddhyāyah ।

F. 198b (XVIth Parvan):—iti . . . mahāprasthānike par-
vaṇi prathamoddhyāyah ॥

It ends (f. 201):—iti śrīmahābhāratasaṁgrāhe svargāro-
hanike parvaṇi dvitīyoddhyāyah ॥ śrīkṛṣṇāya namaḥ । sītā-
lakṣmaṇabharataśatruḥnahanumatsametaśrīrāmacandrāya
namaḥ ॥ śrī - umāpataye namaḥ ॥ hariḥ om । śubham
astu śrīgurubhyo namaḥ । karakṛtam aparādham kṣantum
arhanti santaḥ ॥ pramāthināmasaṁjñāyām śaradī prāpnu-
vaty api । cāpam haṁse dakṣiṇākhyāyane pakṣe site tathā ।
aṣṭāvīmśākhyake hy anhi somavāsarasamyute । svātītāra-
samāyukte daśamyām mīnalagnake । śravaṇāt sarvapāpa-
ghnaḥ paṭhanān muktidam śubham । lekhanāt śrīpradam
sammyak mahābhāratasaṁgrāham । Rāmakṛṣṇasya putreṇa
Raghunāthena dhīmatā । rāmaabhaktena viduṣā likhitam
bhadram astu vaḥ ॥ kṛṣṇāya vāsudevāya devakīnandanāya

ca | rukmiṇīsatyabhāmābhyām sevitāya namo namaḥ | śrī-
gurubhyo namaḥ ॥

72.

WHISH No. 72.

Size: $12\frac{5}{8} \times 1\frac{5}{8}$ in., (1) + 106 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated December 1828. The MS. may be about 50 years older.

Character: Grantha. The leaves are numbered by letters: ka (= 1), kha, ga . . . ha, la, kṣa (= 35), kya (= 36), khyā . . . kṣya (= 70), kra (= 71), khra . . . lra (= 104), kṣra (= 105). This foliation begins from the second leaf.

The *Brhatsaṃhitā* of *Varāhamihira*, or the *Varāhasaṃhitā*, with a Commentary (*Samhitāvivṛti*) by *Bhaṭṭotpala*. A fragment only, extending from III, 1 to XXVI, 8.

It begins:—athādityacāro vyākhyāyate | āśleṣārddhā(d) dakṣiṇam uttaram ayanam raver ddhaniṣṭhādyam nūnam kadācid āsīd yenoktam pūrvaśāstreṣu raver ādityasya āśleṣārddhā(d) dakṣiṇam ayanam tathā dhaniṣṭhādyam uttaram ayanam, etc.

F. 8:—iti Bhaṭṭolpalaviracitāyām saṃhitāvivṛ ** ditya-
cāras tṛtīyoddhyāyaḥ |

F. 51:—iti Bhaṭṭolpalaviracitāyām saṃhitāvivṛitau
śukracāro navamoddhyāyaḥ ॥

It ends:—dantair nnāgā gohayādyāś ca lomnā hemnā
bhūpās sikthakena dvijādyām tadvaśa *** ** (blank)
śeṣadravyāṇy ātmarūpasthitā[nā]ni nāgā hastinaḥ dantair
hanti dantaiḥ romnā gohayānyām go (sic) ॥

73.

WHISH No. 73.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., (1) + 155 + 39 + 30 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry December 1828'. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Rgveda-Prātisākhya*, by *Śaunaka*, the text (ff. 1—33), followed by the text together with a Commentary, called *Īrṇadavṛtti* (ff. 34—155). This MS. and its relation to the MSS. of *Uvāṭa*'s Commentary used by Professor Max Müller in his edition and translation of the *Rgveda-Prātisākhya* have been fully discussed by Prof. Eggeling. See *Rig-Veda-Prātisākhya*, das älteste Lehrbuch der vedischen Phonetik. Sanskrittext mit Übersetzung und Anmerkungen herausg. von Max Müller (Leipzig 1869). Einleitung. pp. 22—32. As Prof. Eggeling states, the name of *Uvāṭa* is not mentioned in this Commentary, which differs considerably from *Uvāṭa*'s Commentary as known to us, and probably contains an older and more authentic interpretation of the *Prātisākhya*, than that of *Uvāṭa* (*l. c.*, p. 23 seq.). A complete collation of the text given by this MS., and an edition of this Commentary would be very desirable, though the MS. is unfortunately incomplete. The text breaks off after XVI, 52 in Prof. Max Müller's edition, while the Commentary only reaches to the end of the tenth *Paṭala*.

The text begins:—*aṣṭau samānākṣarāṇy āditas tataś catvāri sandhyakṣarāṇi | ete svarā iparo dīrghavat pluto-
nu-svāro vyañjanāṇi vā svarō vā | etc.*

The text ends (f. 33b):—*ā yaḥ paprau viśvāsāṇ ca tā
rcotra nidarśanam 52 | gāyatrī purauṣṇik catuspādam
manye dvādaśa | iti chandovicitau prathama āditoṣṭādaśa-
pāṭalaḥ | hariḥ om |*

The Commentary begins (f. 34):—*aṣṭau samānākṣarāṇy
āditah varṇasamāmnāyasyāditoṣṭākṣarāṇi samānākṣarasam-
jñāni veditavyāni | etc.*

It ends (f. 155):—*iti pā(rṣa)davṛttau kramapaṭalan nāma
dvādaśam samāptam | śriguruḥ | etc.*

(2)

Short treatises, a kind of Appendices to the *Prātisākhya*,
on the *Rgveda-Samhitā*, viz.,

- (1) the *Rksarvaśamānam* by Nāgadeva, son of Yajñanārāyaṇa (ff. 1—5);
- (2) the *R̥gvilāṅghyalakṣaṇa* by the same author (ff. 5—8b);
- (3) The title of this tract (ff. 9—15) is not given;
- (4) *Padāntadīpinī* (ff. 15—17);
- (5) *Trisandhālakṣaṇa* (f. 17);
- (6) *Rksam̐khyā* (ff. 17b—18);
- (7) *Avarṇadīpa* (f. 18);
- (8) *Nāntasamgraha*, or *Nāntalakṣaṇa*, by Śeṣanārāyaṇa (ff. 19—21b);
- (9) *Tāntalakṣaṇa*, or *Tapara*, or *Tāntasamgraha* (f. 22);
- (10) *Naparavyākḥāna*, a Commentary on No. 8 (ff. 23—35);
- (11) *Taparaṭīkā*, a Commentary on No. 9 (ff. 35—39).

The first treatise begins:—praṇamya praṇatābhīṣṭapradātāram patim śriyaḥ | bahvreṇām subodhāya śamānam kriyate laghu | visarjaniya ākārapūrvako ghoṣavatparaḥ | vyañjanaspr̥kcehasaparo lupyate saṁhitākṣaṇe | yeṣu varṇakramāt tāni pravakṣyāmi padāny aham nānapadātvaṁ amgyānām (read im̐gyānām?) pūrvabhāgaḥ tv ava[t]grahaḥ nimittam gr̥hyate yat tat padam evātra lakṣaṇe | prathamāś ca dvitīyāś ca hitvā vargyās traya[h]ś trayaḥ | antasthāś ca hakāraś ca ghoṣavantaḥ prakīrttitāḥ | iti paribhāṣā || *etc.*

It ends (f. 5):—Yajñanārāyaṇākhyasya yajvanah priyasūnūnā śamānam sādhu savyākhyam Nāgadevena nirṁmitam iti rksarvaśamānam samāptam ||

Then the *Vilāṅghyalakṣaṇa* begins:—hariḥ om | śuddha-sphaṭikasam̐kāśam puṇḍarīkanivāsinam | dātāram sarva-vidyānām hayagrīvam upāśmahe | Yajñanārāyaṇāt sūrer utpannas somayājinaḥ | Nāgadevo vadiṣyāmi vilāṅghyāni padāny aham | *etc.*

It ends (f. 8b):—proktam yathā tathā vāpi prītyā bālaka-loktivat | mayoktāny r̥gvilāṅghyāni varṇakramata eva tu | vilāṅghyalakṣaṇaślokaḥ aṣṭāṣaṣṭir udīritāḥ | vilāṅghyalakṣaṇam samāptam ||

* Compare the similar treatises on the Black Yajur Veda, No. 25 a.

The next treatise begins (f. 9):—*ṛtvig yajñeṣu kaṃ viś-
vaṃ devyā vṛttapurohitau | devaṃ yastho hotṛśabdo ṛtvik-
śabdo ṛkāravat | marutān tvāraracchevas samudrasyeva
varmmaṇā | asyendretthā sato viṣṇuḥ | pūrveṣu mahimā
bhavet | etc.*

It (?) ends (f. 15):—*atrā tadvahethe ye devāso ati vāyo
ūti devānām itva vellām varjam ||*

Then begins the Padāntadīpinī:—*hariḥ om | bhūteṣopi
prasādārtthī yasyābhūtipurāntakaḥ | kāruṇyanidhaye ta-
smai gaṇādhipataye namaḥ | 1 | manīṣiteṣu sarveṣu bhā-
satān nas sarasvatī | viśvaparakāśinī śāśvat kumudeṣv iva
kaumudī | 2 | ṛgvedapāṭhe Śākalyadr̥ṣṭe tadvartmanā
kṛtiṃ | padāntadīpinin nāmnā karomy artthānubandhi-
nīm | 3 | ... ālocya Śaunakaproktām pratisākhyām praya-
tnataḥ | vivṛṇomy atimūḍhopī mūḍhānugrahakāmksayā | 5 |*

It ends (f. 17):—*teṣu koṣṭhesu gaṇite padajāte varāṭa-
kaiḥ pademgyoṣmāntamānān nirṇayo bhavati ddhruvaṃ |
śabdāḥ padā bhadhā bhūyad iti sarvaṃ sumamgalam ||*

Then begins the Trisandhālakṣaṇa:—*hariḥ om | trisandhā-
lakṣaṇam | vargam vadet kaścana tañ ca sarve pādām
dvitīyasya sa cāpi sarve | sarve punaḥ pūrvavad eva var-
gam kramam dvitīyasya vadet sa te ca | etc.*

It ends (f. 17b):—*trisandhālakṣaṇam samāptam ||*

This is followed by the two small treatises, the *Ṛksam-
khyā*, ending on f. 18:—*ṛksamkhyā samāptā | hariḥ om ||*,
and the *Avarṇadīpa*, which begins:—*gurum guṇābdhin
nikhilāptavāṇmayam praṇamya saṃsārasamudratārakam |
padādyavarṇāvagamāya vacm(y) ṛcām avarṇadīpākhyam
aham sulakṣaṇam ||*

Then follow the *Nāntasamgraha*, and the *Tāntasam-
graha*, (ff. 19—22b), and Commentaries on these two trea-
tises (ff. 23—39).

F. 19 begins:—*praṇamya garudārūḍham harin nīlā-
bhrasannibham | Śeṣanārāyaṇākhyena lakṣaṇam kriyate
mayā | etc.* F. 21b:—*iti nāntasamgrahas samāptah ||*

F. 22b:—*ūsyam (?) evan natāntākhyam lakṣaṇam samudī-
ritam | iti taparam samāptam | F. 35:—naparavyākhyānam
samāptam || F. 39:—iti tapari(read tapara)ṭikā samāptā ||*

(3)

Some more treatises of the same kind. viz.

(1) *Paribhāṣā* (?) (f. 1);

(2) *Āvarṇilakṣaṇa* (ff. 1—3);

(3) *Āvarṇilakṣaṇa* (f. 3);

(4) *Āvarṇivyākhyāna*, a Commentary on No. 2 (ff. 3b—24);
and

(5) *Āvarṇivyākhyāna*, a Commentary on No. 3 (ff. 24—30b).

Compare the *Saptalakṣaṇa* above No. 25(a).

F. 1 begins:—*guruṃ guṇābhin nikhilāptavāṇmayam pra-*
ṇamya saṃsārasamudratārakam | padādyavarṇavagamaya
vacmy rcām avarṇadīpākhyam aham sulakṣaṇam | etc. (like
the 'Āvarṇadīpa' above p. 96, l. 23). But it ends (on the
same page):—*iti paribhāṣā samāpta :*

F. 3:—*avarṇilakṣaṇam samāptam | śrīdaksina-mūrttaye*
namah ||

F. 3b:—*āvarṇilakṣaṇam samāptam*

F. 24:—*avarṇivyākhyānam samāptam*

Then the Commentary on the *Āvarṇilakṣaṇa* begins:—
ākārasaṃgrahavyākhyām svayam eva karoti ca | asmin
lakṣaṇepi prātipādikagrahaṇam sarvārttham sarvatra | etc.

It ends:—*ākārādīpadānān tu spaṣṭāya pratipaditam |*
yathāmati hr̥di prītyādhā(ra)ṃ vidvajjanais sada | hariḥ om |
āvarṇivyākhyānam samāptam || śrīmahātripurasundaryyai
namo namah || ... śrīmahādevyai namo namah

74.

WHISH No. 74.

Size: 12 $\frac{1}{4}$ × 1 $\frac{1}{4}$ in., (2) + 256 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Smṛtimuktāphala*, by *Vaidyaṇātha Dikṣita* of the
Vādhūla family; Pariccheda I: the *Varṇāśramadharma-nir-*
ṇaṇa. See Burnell, Tanjore p. 134.

It begins:—*śuklāmbaradharam viṣṇum śaśivarnam catur-*
bhujam : prasannavadanan dhyāyet sarvaviṣṇupasāntaye :
amke viharitam anukṣanam adriḥyās tam kevalam kala-
bham atbhutam āśrayāmaḥ : nityam ya eṣa bahubhir
nijasevakānām pratyūhannjakabalaiḥ paritoṣam eti : pā-
rāvatividhimukhāvalisandhapanakter mmavavihinajanamā-
nasarājahamsam : yogeśvarair api vimṛśya nijasvarūpā
vāti(read vānī?)śvari disatu me vacasām samṛddhim : śara-
bham upaini sādhu sevyam sadayam kabeṇa devatāvi-
śeṣam : . . . daśakanṭharūpam vande daśasyandana nanda-
nāmi (read "syandanan namāmi?) : Vaidyanāthaddhvarinā-
madāso Vādhūlavamśajah : smṛtimuktāphalam nama kurute
sārasaṅgraham uruvi-taradharmaśāstravārdher upalab-
dher mmahatā pariśrameṇa : śravaṇeṣu nidhoyatam kim
anyaiḥ smṛtimuktāphalam ekam eva satbhiḥ : kva nu vi-
śakalitan tu dharmmaśāstram kva ca punar ākalane mama
pravṛttiḥ : sa kaḍamatijūṣas tathāpi santas satatam idam
mama sāhasam sabantām : tatrālau dharmmapramāṇāni
nirūpyante : Manuḥ : vedokhilo dharmmanūlam : etc.

F. 10b:—*atha smṛtikarttrnirūpanam* : F. 11b:—*atha*
dharmmadeśah : F. 21b:—*atha srṣṭiḥ* : F. 36:—*iti yaja-*
nam : atha yājanan nirūpyate : F. 39:—*ity addhyayanam* :
athāddhyāpanam : F. 63:—*iti dānam* : *atha pātranirupa-*
nam : F. 78b:—*atha kṣatriyadharmmaḥ* :

F. 86:—*iti brāhmaṇaśraīṣṭhyam* : *atha jātivivekah* :
F. 111:—*iti yajñopavitanirmmāṇādi* : *atha daṇḍadhāraṇam* :
F. 149b:—*iti snātakadharmmaḥ* : *atha vivāhaḥ* : F. 170:—
atha brāhmaṇādivivāhabhedāḥ : F. 195:—*garbhīṇidhar-*
mmaḥ : F. 196b:—*atha vidhavādharmmaḥ* : F. 201:—*iti*
strīdharmmaḥ : *gr̥hasthadharmman āha Dakṣaḥ* : F. 209b:—
atha yatidharmmaḥ : F. 224b:—*atha gurvādinirūpanam* :
F. 245:—*atha bhikṣācaryyā* :

It ends:—*Vyāsaḥ : mokṣāśramam yaś carate yathoktam*
śucis sam (read san) samkalpitabuddhiyuktaḥ : anindhanam
jyotir iva praśāntam ya (read sa) brahmabhāvam śrūyate
(read śrayate) dvijātir iti¹ : iti Vaidyanātha - Dikṣita-

¹ See Mahābhārata XII. 192, 6.

viracite smṛtimuktāphale varṇāśramadharmmanirupāṇan
nāma prathamah paricchedah || hariḥ om || śrīgurubhyo
namah ||

75.

WHISH No. 75.

Size: $11\frac{1}{2} \times 1\frac{5}{8}$ in., (1) + 79 leaves, 7 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1828.' The MS. may be about 50 years older.

Character: Grantha.

The *Grhyavṛtti*, a Commentary on the *Khādīra-Grhyasūtra* or *Drāhyāyaṇa-Grhyasūtra* of the *Sāmaveda*, by *Rudraskandha*. It is incomplete, ending at the end of III, 4. For other MSS. of this work, see Burnell I. O. p. 56. See also Oldenberg, S. B. E. xxix, pp. 371 *seqq.*

It begins:—athāto grhyākarmmāṇi | athānantaram | kas-
mād anantaram deva savitar ityādimantravacchakḥuddhya-
yanānantaram yattetta nādhītavedasya mantraparijñanat
vakṣyamāṇeṣu vākyeṣu karmmānuṣṭhānayogyataya pratipa-
ttum aśakyam atas tadanantaram iti gamyate | *etc.*

The first Paṭala ends (f. 36b):—pañcamah khaṇḍah |
iti Rudraskandhakṛtāyām grhyavṛtttau prathamah paṭalah |

The IInd Paṭala (5 Khaṇḍas) ends f. 65.

It breaks off at the end of the 4th Khaṇḍa of the
IIIrd Paṭala:—sthālīpākasya pūrṇapātram yathotsāhani-
vṛtyarttham | carutantraprakṛtir ayam homah | tritīyasya
paṭalasya caturtthah khaṇḍah || navamīn daśamīm vānva-
ṣṭakyam || hariḥ om || śubham astu | *etc.*

76.

WHISH No. 76.

Size: $18\frac{5}{8} \times 2$ in., (1) + 132 + (1) leaves, from 9 to 11 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated '5th January 1830 Tellicherry.'
The MS. may be about 50 or 80 years older.

Character: Grantha.

* Read with Ind. Off. MS.: yatonadhītavedasya mantraparijñanat.

Four Khaṇḍas of the *Sūtasamhitā* of the *Skanda - Purāṇa*, viz., the *Śivamahātmyakhaṇḍa* in 13 Adhyāyas (ff. 1—24), the *Jñānayogakhaṇḍa* in 20 Adhyāyas (ff. 24—48b), the *Muktikhaṇḍa* in 9 Adhyāyas (ff. 48b—68b), and 43 Adhyāyas and part of the 44th Adhyāya of the *Yajñavalkyakhaṇḍa* (ff. 68b—132b).

It begins:—gurave sarvalokānām bhiṣaje bhavaroginām | nidhaye sarvavidyānām | śrīdakṣiṇāmūrttaye namaḥ | aiśvaram paramatatvam ādimaddhyāntavarjjitam | ādhāram sarvabhūtānām (a)nādhāram avikriyam anantānandabodhām-bunidhim atbhutavibhramam | ambikāpatim iśānam anīśam praṇamāmy aham | satrāvasāne munayo viśuddhabhṛdayā bhr̥śam | naimiṣiṣyā mahātmānam āgatam Romaharṣaṇam | dr̥ṣṭvā yathārham sampūjya prasannendriyamānasāḥ | papracchus samhitām enām Sūtam paurāṇikottamam | evam pr̥ṣṭo munisreṣṭhaiḥ Sūtas sarvārtthadāyinam | mahādevam mahātmānan dhyātvā Vyāsaṁ ca bhaktitaḥ | samāhitamanā bhūtvā vilokya munisattamān | vaktum ārabhate Sūta(h) samhitām vedasammitām | śrī-Sūtaḥ | brāhman purāṇam prathamam dvitīyam pātmanam ucyate | tṛtīyam vaiṣṇavam proktam caturttham śaivam ucyate | tato bhāgavatam proktam bhaviṣyākhyān tataḥ param | saptaman nāradiyāṁ ca mārkkandēyan tataḥ param | āgneyam navamam paścāt | brahmakaivarttam eva ca | tato laingāṁ ca vārāhan tata skādam anuttamam | vāmanākhyān tataḥ kaurmmam matsyan tatparam ucyate | gārudākhyān tataḥ proktam brahmāṇḍan tatparam viduḥ | granthatas tu caturllakṣam purāṇam munipuṁgavāḥ | etc.

F. 24:—iti skānde purāṇe sūtasamhitāyām śivamahātmyakhaṇḍe trayodaśoddhyāyah ||

F. 132:—iti yajñavaibhavakhaṇḍe tricattvāriṁśoddhyāyah || Sūtaḥ | athātas sampravakṣyāmi dravyaśuddhim samāsataḥ | etc.

It breaks off (f. 132b) in the middle of the 44th Adhyāya with the following words:—aśuddhyā[śu a]śuddhavad bhāti śarīrādes tu cetanaḥ | vyavahāre yathā candro niścalopi calaty api |

77.

WHISH No. 77.

Size: $12\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 190 + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1829'. The MS. may be about 50 years older.

Character: Grantha.

The *Ratnāpana*, a Commentary, by *Kumārasrāmīn*, son of *Mallinātha*, and younger brother of *Kolācala Peddācārya* (?), on *Vidyānātha's Pratāparudra*, in 9 Prakaraṇas. Cf. Burnell, Tanjore p. 56 sq., and Wilson-Mackenzie (1882) p. 161.

It begins:—kalyāṇāni karotu kaścana pumān arddhām-gadantāvalō gaṇḍābhogavilolupān aligaṇān kaṇāñcalaiś cālayan | yatpādāmburubāvalambaśaraṇāḥ pūrve pumāmsa-traya(s) trailokyasthitisargasamhṛtividhau nirvighnasiddho-dyamāḥ | vastukalyāṇadan divyam astu nārīnarātmajam svopajñam vāṇmayam yasya vihāragṛhavedikā | ** nīm (read vāṇīm)¹ kāṇabhujīm ajīgaṇad avāśāsīc ca vaiyyāsikim antas ta(n)tram aramsta pannagagavikumbheṣu cājāgarat vācām ācakalad rahasyam akhilam yaś cākṣapādasphurām lokebhūd yadupajñam eva viduṣām saujanyajanyam yaśah | [s]triskandhaśāstrajaladhīm culukīkurute sma yaḥ | tasya śrī-Mallināthasya tanayojani tādrśah | kolacalapeddāyāryyah (read Kolācala-Peddācāryah?) pramāṇapadavākya-pāradrśvā yaḥ vyākhyātanikhilaśāstrah prasaṅgakarttā ca sakalavidyāsu | tasyānujanmā tadanugrahāptavidyānavadyo vinatāpana-mmrah | svāmī vipaścid vitanoti tīkām pratāparudrīyarahasyabhettrīm | puṇyaśloka-guṇoktiśāṇakaśaṇād uttejanālam-bhitam sañjagrāha rasādiratnanicayam vidyāvināthah purā sohan tad vyavahārahetum adhunā kiñcit karomy āpanan tatrānugrahamūlyatobhilaṣitam gṛṇhantu dhanyā janāḥ yady asti gūḍham akhilam śaktyā tat tat prakāśyate | nā-mūlam likhyate kiñcit nānapekṣitam ucyate | atha tatra-bhavān Vidyānāthanāmā mahākavir alaṃkāraśāstram āra-bhamāṇah, etc.

¹ See Mallinātha's Introd. to his Comm. on the Raghuvamśa.

F. 46. — iti pratāparudravyākhyāne ratnāpanākhyāne kāvyasvarūpan nirūpanan nāma dvitīyam prakaraṇam ।

F. 139. — pratāparudravyākhyāne ratnāpanākhyāne gupan nirūpanan nāma saṣṭhaprakaraṇam ।

It ends:—vistarabhīrubhir uparamyata iti sarvam avadātam iti pratāparudrīyavyākhyāne ratnāpanākhyāne miśrālamkāran nirūpanan nāma navamaṁ prakaraṇam । pratāparudrīyavyākhyānam samāptam । śrīguruḥ, etc.

78.

WHISH No. 78.

Size: $12\frac{1}{2} \times 1\frac{1}{2}$ in., 94 + 57 + 86 leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1829'. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Bhāṣyaratnāprabhā*, or gloss on *Śaṅkara's* Commentary to *Bādarāyaṇa's Vedānta-Sūtras*, by *Govindānanda*, with Notes (ff. 1—69). It is incomplete, containing only the portion corresponding to Vol. I, pp. 1—90 in the edition of the *Vedānta-Sūtras*, published in the *Bibliotheca Indica* (Calcutta 1863). In the margin of f. 1 the title '*Tātparyyabodhinī*' is given, and Mr. Whish states (f. 69): "Here ends the *Tātparyyabōdhinī*. This appears to be annotations on the *Sūtra Bhāṣyam* of *Sankara Āchāryyah*". See below No. 93.

It begins:—yam iha kāruṇikam śaraṇam gato hy arisa-hodara āpa mahat padam । tam aham āśu harim varam āśraye janakajāmkaṁ ana(n)tasukhākṛtiṁ । Vibhīṣaṇorisahodropīty anvayaḥ () śrīgauryyā sakalārtthadan nijapadāmbhojena muktipradam praudham vighnavanam harantam anaghaśrīduṇḍitunḍāsinā vande carmmakapālikopakaraṇai(r) vairāgyasaukhyāt paran nāstīti pradiśantam antavidhuram śrīkāśikeśam śivam । pradiśantam upadiśantam । yatkrpālavamātrena mūko bhavati paṇḍitaḥ । vedaśāstraśarīrāntām vāṇīm vīṇākarām bhaje । kāmākṣīdugdhapracurasurasu-

tanu¹ prājyabhojyātipūjyāśrīgaurīnāyakābhitprakāṭana - Śi-
varāmāryya-labdh[v]ātmabodhaiḥ śrīmat-Gopālagurbhiḥ pra-
kāṭitaparamādvaitabhāsās[t]mitāsyā - śrīmat-Govindavāṇica-
raṇakamalago nirvṛtoham yathāliḥ | mokṣapurīyām śrī-
kāñcyām śrīkāmākṣyā dattam pāyasam devair api stutam
prājyam sampūrṇam prakṛṣṭājyayuktam vā yat bhojyam
anna(m) tenātipūjyāś Śīvarāmayoginah kiñca śivas cāsau rā-
maś ceti svanāmnā śrīgaurīnāyakayor abhedam prakāṭayanti
tebhyo gurubhyo labdha ātmabodho śrīmat-Gopālasarasvatī-
bhiḥ tair ity artthah Śaṅkaram bhāṣyakṛtam praṇamya Vyā-
sam harim sūtrakṛtāñ ca kurve śrībhāṣyatīrtthe parahamsatu-
ṣṭyai vāgjālabandhacchidam abhyupāyam () atra bhāṣye, etc.

F. 20:—prathamavarṇakam ||

F. 32:—caturtthavarṇakam || prathamāsūtram samāptam ||

It ends:—ātmaniścayāt ān mārīyādāyām pramātrtvasya
kalpitatvepi pratyakṣādiviṣayāvādhāt prāmāṇyam iti bhā-
vaḥ || om rāmanāmnī pare dhāmni kṛtsnāmnāyasaman-
vayaḥ kāryyatātparyyabādhena sādhitāś śuddhabuddha-
ye || śrīgurubhyo namo namaḥ, etc.

(2)

The *Bahvṛcabrāhmaṇopaniṣadvivaraṇa*, or *Aitareyopani-
ṣadbhāṣya*, i. e. the Commentary on the *Aitareya-Upaniṣad*,
by Śaṅkara (ff. 70—94b). Printed in the Bibliotheca Indica,
vol. VII, Calcutta 1850.

It begins (f. 70):—om parisamāptam karma saḥāpara-
brahmaviṣayavijñānenaiṣā karmaṇo jñānasahitasya parā
gatiḥ ukthavijñāna[sa]dvāreṇa[no]pasamhṛty etat (read 'sam-
hṛtāitat?) satyam brahma prāṇākhyam etc.

It ends (f. 94b):—asmāt lokād utkrammyāmuṣmin loke
sarvān kāmān āptvāmṛtas samabhavas samabhavat ity upa-
stam (?) iti || iti śrī-Govindabhagavatpūjyapādaśiṣyasya śrī-
matparamahamsaparivrājakācāryasya śrīmac-Chaṅkara-
bhagavataḥ kṛtau bahvṛcabrāhmaṇopaniṣadvivaraṇam sam-
pūrṇam || gurubhyo namaḥ || aitareyopaniṣatbhāṣyam sa-
māptam ||

¹ For dugdhapracura the metre requires — —. The Edition
reads °dattadugdhapracurasuranuta°.

(3)

The *Kauṣītaka*, or *Śāmbharya Grhyasūtra* (ff. 1—23). This is the MS. K. discussed by Prof. Oldenberg in his edition of the *Śāṅkhāyana-Grhyasūtra*. See *Indische Studien*, vol. XV. p. 4 seq.; *Sacred Books of the East*, vol. XXIX. p. 6 seq.

It begins:—*utthāya prātar ācamyāhar aha svāddhyāyam adhiṣṭādya no deva savitar iti dve, etc.* (see *Śāṅkhāyana-Grhyasūtra* I. 4).

F. 12 b. 13:—*iti kauṣītakagrhye prathamoddhyāyah :*

F. 19:—*iti kauṣītakagrhye dvitīyoddhyāyah : śrigura°... pindapitṛyajñe aparāṇhe amāvāsyaṃ etc.*

F. 21:—*iti kauṣītakagrhye pindapitṛyajñavidhiḥ :*

The last chapter contains Mantras with accents (the udatta only being marked by the sign ~ placed on the top of the letters), beginning:—*āyusyaṃ varccasyaṃ rāvaspōsam autbhidam : idam hiraṇyaṃ varccasvaj jātṛavā viśatād mām : 1 :* (See *Mantrapāṭha*, II. 8; *Āśv. Grhy.* III. 8. 21.)

It ends (f. 23):—*priyam mā kuru devēsu priyam mā brahmaṇe kuru . priyam viśveṣu bhūtēsu māyi dhehi rucā-rucam . hariḥ om etc.*

(4)

A metrical Commentary on the *Kauṣītaka* or *Śāmbharya-Grhyasūtra* (ff. 24—57). See the preceding number.

It begins (f. 24 = f. 1):—*natvā Kauṣītakācāryyaṃ Śāmbavyaṃ sūtrakṛttamam : guhyaṃ tadīyaṃ samkṣīpya vyākhyāsyai bahuvismṛtam yathākramam yathābodham pañcāddhyāyasamanvitam : vyākhyātam vṛttikārādyai śranta-smārttavicaḥṣanaiḥ . utthāroṣasy athāplutya sādhyam karma samāpya ca : kurvita nityam svāddhyāyam ārabhyādyaṃ na (sic) ity ar)thah :*

F. 43 b (= f. 20 b):—*grhye kauṣītakiyesmin etad uttariyasammataḥ vyākhyātaḥ kārikārūpā pūrvāddhyāyasasāncitā (sic) : hariḥ om etc.*

It ends (f. 57 = f. 34) with the description of funeral rites (the Ekoddiṣṭa Śrāddha begins f. 55 b):—*dakṣiṇertthañ ca gurave dadyāt sviṣṭakṛtādy atha na* (read *ḥkṛdadya-rthena?*) *śiṣṭakarma samāpyāgnim upatiṣṭhec ca sanna- met ḥ hariḥ om etc.*

(5)

The *Āśvalāyana-Gṛhyasūtra* (ff. 1—29).

It begins:—*uktāni vaiṭāni(kāni) grhyāni vakṣyāmaḥ, etc.*

The first Adhyāya (21 Khaṇḍas) ends f. 12b, the 2nd Adhyāya (10 Khaṇḍas) f. 17, the 3rd Adhyāya (9 Khaṇḍas) ends f. 22b.

The fourth Adhyāya breaks off in the middle of the 12th Khaṇḍa (corresponding to IV, 8 in Stenzler's edition) with the words:—*pātram palāśena vapām juhuyād iti vijñāyate* | (IV, 8, 18 Stenzler).

(6)

The *Sarvānukramaṇī*, by *Kātyāyana*, divided into eight Aṣṭakas (ff. 30—54). Incomplete.

It begins:—*agnin nava Madhuśchandā Vaiśvāmitro, etc.*

It breaks off after Rv. X, 105:—*triṣṭub antyadyā gayatri vā ḥ 5 ḥ ubhau bhūtām ḥ śrīgurubhyo namaḥ ḥ śrīmahātri-purasundaryyai namaḥ ḥ hariḥ om śubham astu śrīgaṇa-dhipataye namaḥ ḥ*

(7)

Lists of words, occurring in the *R̥gveda-saṃhitā*, and offering certain difficulties with regard to Sandhi: apparently a kind of *Parīṣiṣṭa* to the *Prātiśākhya* (ff. 55—86). In the margin of f. 55 it is wrongly described as '*Sarvānukramaṇī*'.

It begins (f. 55):—*gaṇādhipan namaskṛtya gurun devīḥ sarasvatīḥ ḥ sandigdhaçchedanāny ukta* (read *uktvā*) *vili-khyante padāny atha ḥ ejante ca visargānte pade ci parato yataḥ ḥ viḡṛhyā tulyarūpā syāt saṃhitā tatra saṃśayaḥ ya r̥jṛā mahyam māmāhe ko no mahyā aditaye yo vo mahyā abhiśanteḥ sakhyāya bra ba bhra ūdhany ūrddhva*

ūṣuna ūtaye ubhā ūrūnanta dina bhūd ubhā u amśave
nakārānte makārānte parayoś ca tavargayoḥ ntanāde śat
tulyarūpā samhitātrāpi samśayah | etc.

It ends (f. 86b):—kanīyān | traṣṭā | avagra pañcadaśa |
satyam ūcuḥ | rūpakam | ahāḥ | avenat | raṇan | akṛṇvan |
sindhūn | atiṣṭhan | sukarmmah | dharttāḥ | naḥ | avagra
caturdaśa | iti trīṇi | ṛbhur vibhvāḥ | ṛbhuh | agmata |
uta | agriyāḥ | vājāḥ | avagra daśa | iti dve | ānavātaḥ |
śrīr naye | gnaś patnībhiḥ | daivena sindhubhiḥ | ye | rā-
jabhiḥ -

79.

WHISH No. 79.

Size: 11½ × 1½ in. 1 ÷ 31 ÷ 131 ÷ 1 leaves, 8 or 9 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1829. The MS. may be about
50 years older.

Character: Grantha, except ff. 1—67 b (Parāśara-Smṛti I—IV) which
are in Malayalam.

(1)

The *Śaṅkarācāryacarita*, a Life of Śaṅkara, in 9 Adhyā-
yas.* This seems to be another recension of the work
described under the same title by Burnell, Tanjore p. 96 seq.

It begins:—gaṇeśāya namaś tasmai yatprasādavivasvatā |
pratyūhaddhvāntaviddhvamsaḥ kriyate bhaktakarmmanām |
maḍiyarasanāramge naṭaneṣu samutsukāḥ | eṣā sarasvatī
bhūyāt satām ānandadāyini | samāśritapadāmbhojajanatā-
surapādapah | etc.

It ends:—śrīmac-Chaṅkaradeśikasya caritaṁ stotraṁ pra-
bodhapradan nirddagdhākḥilapāpa(ca)ndanavipinam sam-
kṣiptam etan narah | ye śruṇvanti paṭhanti cādarayutās
sañcintayanty anvaham te labdhvā bhuvi sampadañ ca
sakalām ante labhantemṛtam | iti Śaṅkarācāryyacarite
deśikācāryyasāyujyaprapṭir nnāma navamoddhyāyah | hariḥ
om | ācāryyavilāśas samāptaḥ | om |

* The author is *Gorindanātha*, according to Prof. Aufrecht.

(2)

The *Parāśarasmṛti* with the Commentary of *Mādhavācārya*, in 12 Adhyāyas.

It begins:—*Manuḥ | śrutim paśyanti munayaḥ smaranti ca tathā smṛtim | tasmāt pramāṇam ubhayam pramitaṁ bhuvi | yovamanyeta te tūbhe heyaśāstrāśrayo naraḥ | sa sādhubhir bahiṣkāryyo nāstiko vedanindaka iti | Parāśarasmṛtāv asya (read asyām?) granthakṛptir vivicyate | dve kāṇḍe dvādaśāddhyāye ślokā aṣṭonaṣaṭśataṁ | etc.* (See edition of the *Parāśarasmṛti* in the *Bibliotheca Indica*, I, p. 12 seq.)

F. 46:—*vedākṣaravicāreṇa śūdraś caṇḍālatām vrajet | iti | madyaṁ bahuvidhaṁ . . . agamyā bhāginyādayaḥ | spaṣṭam anyat | iti mahārājādhirājaparameśvaravaidikamārgapravarttakaśrīvīra - Bukkaṇabhūpālasāmmrājyadhurandharasya Mādhavāmātyasya kṛte Parāśarasmṛtivyākhyāyā Mādhavīavyākhyāyās saṁgrahe prathamoddhyāyaḥ | śivāya namaḥ ||*

Adhyāya II ends f. 49, A. III f. 58b, A. IV f. 67b, A. V f. 70, A. VI f. 78b, A. VII f. 84b, A. VIII f. 93b, A. IX f. 99b, A. X f. 108, A. XI f. 119b.

Adhyāya XII ends (f. 131):—*yathāddhyayanakarmmāṇi dharmmaśāstram idan tathā | adhyetavyaṁ prayatnena niyatam svargagāminā || iti śrīmahārājādhirājaparameśvaravaidikamārgapravarttakaśrīvīra-Bukkaṇa-Mādhavāmātyasya kṛtau Parāśarasmṛtivyākhyāyām Mādhavīavyākhyāyām dvādaśoddhyāyaḥ | karakṛtam aparādhaṁ kṣantum arhantu santaḥ || śrīmahātripurasundaryyai namo namaḥ . hariḥ om ||*

80.

WHISH No. 80.

Size: $12\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 196 + (1) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1829.' The MS. may be about 50 years older.

Character: Grantha.

The *Haribhaktisudhodaya* from the *Nāradya-Purāṇa*, with a Commentary, in 20 Adhyāyas.

It begins:—śuklāmbaradharam viṣṇum śaśivarnān catur-
bhujam prasannavadanan dhyāyet sarvavighnopaśāntaye :
gurave sarvalokānām bhiṣaje bhavaroginām : nidhaye sar-
vavidyānām śrīdakṣiṇāmūrttaye namaḥ : yasya bhāvanayā
daityas tatāra bhavasāgaram : dustaran tad aham vande
nārasimham mahat param sakalasañcitan duritasamtati-
śamanadvāarakaprāripsitaparisaṁāptiphalakaparadevatānu-
ddhyānalakṣaṇam maṅgalam anuṭiṣṭhati : ekam yaj jana-
yatīti ekam yaj janayātīti : ekam yaj janayaty anekatanu-
bhṛtsasyānny ajasram mitho bhinnākāraguṇāni kaiścid api
vā noptan na siktañ jalaiḥ : kālenāpi na jiryate huta-
bhujā no dahyate klidyate nātbhis tat sakalasya bijam
aniṣam brahmābhiyan dhīmahi .

F. 10b:—iti śrīharibhaktisudhodaye savyākhyāne pratha-
moddhyāyah :

F. 105b:—iti śrīharibhaktisudhodaye mahāpurāṇe savyā-
khyāne ekādaśoddhyāyah :

It ends:—Śaunakādīn naimiṣiṣyān brahmasūnus tirodadhe :
brahmasūnur Nāradaḥ . etan Nāradiyapurāṇaśravanaka-
thanayoh phalam āha ya idam iti : ya idam śruṇuyān
nityam haribhaktisudhodayam : kathayed vā sa pāpaughair
mmukto mokṣaṇ ca gacchati . śaktyaddhyātmake tat asakṛt-
śravanādinoktasādhanaadvārā mokṣas siddhyatīti sarva(m)
samañjasam : iti śrīharibhaktisudhodaye mahāpurāṇe savyā-
khyāne viṁśoddhyāyah śrīkṛṣṇāya namaḥ . etc.

81.

WHISH No. 81.

Size: 12½ × 1½ in. 1 + 110 + 86 + 1 leaves. 8 lines on a page.

Material. Palm leaves.

Date. Entry by Mr. Whish dated 5th January 1830 Tellicherry.

The MS. may be about 50 years older.

Character. Grantha.

(1)

The *Velāntasūtra*, or *Velāntasūtraprakaraṇa*, by *Sadā-
nanda* (fl. 1-17).

It begins:—on namo nṛsimhāya | akhaṇḍam saccidānanda-
dam avānmanasagocaram | ātmānam akhilādhāram āśraye-
bhiṣṭasiddhaye | artthatopy advayānandān atī[m]tadvaita-
bhānataḥ | gurūn ārāddhya vedāntasāra(m) vaksye yathā-
mati | vedānto nāmopanīṣat pramāṇan tadupakārīṇi śārī-
rakasūtrādīni ca | etc.

It ends (f. 17b):—vimuktaś ca vimucyate ity evam ādi
śruteḥ || iti paramahamsaparivrājakācāryya-Sadānandakṛtau
vedāntasāraprakaraṇam samāptam || śrīgurucaraṇāravindā-
bhyān namo namaḥ ||

(2)

The *Pañcadaśī*, or *Pañcadaśaprakaraṇa* (*Citrādīpa* etc.),
by *Vidyāranya Tīrtha* (ff. 18—110).

See No. 58.

It begins (f. 18):—yathā citrapaṭe dr̥ṣṭam avasthānān
catuṣṭayam | paramātmāni vijñeyan tathāvasthācatuṣṭayam |
yathā dhauto ghaṭṭitaś ca lāñchito rañjitaḥ paṭaḥ (i) cidan-
taryyāmisūtrātmā virāṭ cātmā tathocyate | etc.

F. 34:—iti śrīparamahamsaparivrājakācāryyaśrī - Vidyā-
raṇyamunivaryyaviracitam citradīpākhyam prakaraṇam
sampūrṇam || śrīlakṣmīnṛsimhāya namaḥ ||

F. 56:—iti śrīmatparamahamsaparivrājakācāryya - śrī-
Vidyāranyatīrthamunivaryyeṇa viracitam kūṭasthadīpā-
khyam prakaraṇam sampūrṇam ||

The *Dhyānadīpa* ends f. 65, the *Nāṭakadīpa* f. 66b, the
Tattvaviveka f. 70, the *Pañcabhūtaviveka* or *Mahābhūta-
viveka* f. 76b, the *Pañcakośaviveka* f. 79b, the *Jīvadvaita*
f. 85, the *Mahāvākyaviveka* f. 85b, the *Brahmānanda* (in
five *Adhyāyas*) f. 110.

It ends:—tatvamos saṃgatau satvaram dvaitapāroksya-
varjitaḥ | viruddham | dasatyāgāt pūrvabodho pariṣyate(?) ||
hariḥ om | śrīgurubhyo namaḥ ||

(3)

The *Pratyabhijñānaśākuntala*, or *Abhijñānaśākuntala*, by
Kālidāsa, in 7 Acts.

It begins:—yā sṛṣṭis sraṣṭur ādyā vahati | etc.

The Prākṛit passages differ somewhat from our editions, and are followed by a Sanskrit version. The following are the two first speeches of the Naṭi:—ama iaṁ hmi | āryya iyaṁ asmi | and:—suvihidampaoadāe amamsa na kiṁ vi parihāvaṁsidi | suvihitaprayogatayā āryyasya na kimapi parihāpayiṣyati |

F. 13 b:—iti pratyabhijñānaśākuntale prathamomkaḥ || The Vidūṣaka's speech at the beginning of the 2nd Act begins:—hā hadohmi | eamsa miaāsīlamsa ramṇo vayamsa-bhāveṇa | hā hatosmi | etasya mṛgayāśīlasya rājño vayasya-bhāveṇa | aaṁ miao aam varāho | etc.

The 2nd Act ends f. 23 b, the 3rd Act f. 33 b, the 4th Act f. 47, the 5th Act f. 57, the 6th Act f. 75.

It ends:—iti pratyabhijñānaśāku(ṇṭa)le saptamomkaḥ | hariḥ om || śrīguruḥ . . . || Śākuntalam samāptam |

82.

WHISH No. 82.

Size: $11\frac{1}{4} \times 1\frac{3}{4}$ in., (1) + 89 [really 90, as 31 is double] + (1) leaves, 11 or 12 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated '5th January 1830 Tellicherry.' The MS. was either written for Mr. Whish in the Virodhin year (see below) corresponding to A. D. 1829/30, or perhaps in A. D. 1769/70.

Scribe: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha.

The *Sāhityasarvasva*, a Commentary on *Kālidāsa's Abhijñānaśākuntala*, by *Śrīnivāsācārya*, son of *Timmaya Ārya*, of the *Vaikhānasa* family.

It begins:—lakṣmīm vas sutarān tanotu madhukṛllakṣmīmukhāmbhoruho bhaktābhiṣṭavarapradānanipunaś Śeṣādrīcūḍāmaṇiḥ | . . . Vaikhānasānvayapayodhimṛgā(ṇ)kamūrtti śrīkauśiko vijayate khalu Timmayākhyah | tasya putrosti vidyānām svayamvarapatir mmahān | anvartthanāmā vikh-yāta-Śrīnivāsagunākaraḥ | (yam) Śrīnivāsam akhilāgamasārasindhukumbhotbhavam budhajanāḥ parikīrttayanti | soham vicāryya bharatādimunipraṇītam śāstram kavīndraracitāni

ca nāṭakāni | nyāyaṃ Phaṇīndraphaṇitīṃ ca kapiṇjalaṃ
ca¹ Kāṇādatantram atha Jaiminīnā kṛtāṃ ca | ṭikānta
(read ṭikāṃ karomi?) viduṣāṃ paritoṣaṇāya śākuntalasya
Phaṇīśailapateḥ prasādāt | vyākhyāne kalpīte kiñcit nūtanam
nātra kutracit | pūrvasūribhir ukteṣu sārān uddhṛtyācamate
(read °badhyate?) | etāṃ sajjanaraṇjanakṣamagunopetā-
maghāṃ ṭikāṃ yatnavatā mayā viracitāṃ. *etc.*

F.30:—iti śrīramaṇa-Vemkaṭeśācaraṇāmbujasamārādhaka-
Timmayāryyaputreṇa sakalakalāpakuśalena Vaiḥāna(sa)ku-
lāvatamsena Śrīnivāsācāryyeṇa viracite prauḍhavedye sāhitya-
sarvasvasamākhyāne Śākuntalāvyākhyāne prathamomkaḥ |

It ends:—iti śrīramaṇa-Vemkaṭeśācaraṇāmbujasamārā-
dhaka-Timmayāryyaputreṇa sakalakalākalāpakuśalena Vai-
khānasakulāvatamsena Śrīnivāsācāryyeṇa viracite prauḍha-
vedye sāhityasarvasvasamākhyāne Śākuntalāvyākhyāne
saptamomkaḥ || śrīgurubhyo namaḥ || ... ānandavallisameta-
śrīcandramauleśvarasvāmisaḥāya | ... śākuntalāvyākhyānam
samāptam ||

virodhisaṃjñāṃ samprāpte hāyane mārگاśīrṣake | māsi
hy āśleṣasaṃjñāyān tārakāyāṃ kṛter(?)dine | tithau pañ-
camasaṃjñāyāṃ Rāmakṛṣṇasya sūnunā Raghunāthena vi-
duṣā likhitam bhadram astu vaḥ || hariḥ om *etc.*

83.

WHISH No. 83.

Size: $19\frac{7}{8} \times 1\frac{3}{8}$ in., (5) + 174 + 2 + (4) leaves, 8 or 9 lines on
a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'August 1830 Tellicherry'.
The MS. seems to be fairly old, 17th or 18th century.

Character: Grantha.

Injuries: The MS. has been damaged by insects on ff. 17—32
(f. 24 seriously), 34—37 (seriously), 43—45, 79—80, 102—106 (f. 103
seriously), 112—115, 150—154 (seriously), and 168—169.

The *Śatadūṣaṇī*, by Vemkaṭanātha, in 66 chapters.
Mr. Whish describes it as the 'Xata-Dūziṇī; or refutation

¹ For ca kapiṇjalaṃ ca read Kapilasya tantram?

of the Uttara Mīmāṃsā'. According to Aufrecht CC. p. 630 (see Mitra-Bikaner p. 519; Hall p. 112) it is 'directed against the Sāṃkhya doctrine'. See also Hultsch II, p. 145 sqq. (No. 1532).

It begins:—śrīmān Vemkaṭanāthāryyaḥ kavitārkkika-kesarī | vedāntācāryyavaryyo me sannidhattām sadā hr̥di | samāhāras sāmnam pratipadam rcān dhāma yajuṣā(m) layaḥ pratyūhānām laharivitātir bodhajaladheḥ | kathādarppakṣu-bhyatkalikathakakolāhalabhavam hara tvan tad dhvāntam hayavadanahelāhalalah | idam prathamāsambhavatkuma-tijālakūlamkaṣā mṛṣāmataviṣānalajvalitajīvajīvātavaḥ | kṣa-ranty amṛtam akṣayam yatipurandarasyoktayaś cirantana-sarasvatīcikurabandhasairandhrikāḥ | prācīm upetya padavīm yatirājadṛṣṭām yat kiñcid anyad api vā matam āśrayantaḥ | prājñā yathoditam idam śukayāt paṭhantaḥ pracchanna-bauddhaviḥjaye parito yataddhvam | pādāhaveṣu nirbhattum vedamārgavidūṣakān | prayujyatām śaraśrenī niśitā śatadū-ṣaṇī | tatra tāvac chāstrārambhe | etc.

F. 3:—iti kavitārkkikasimhasya sarvatantrasvatantrasya śrīmad-Vemkaṭanāthasya vedāntācāryyasya kṛtiṣu śatadū-ṣaṇyām brahmaśabdavṛttyanupapattivādaḥ prathamah |

F. 38b:—iti śatadūṣaṇyām nirviśeṣaviṣayanirvikalpaka-bhaṃgavāda ekādaśah |

F. 64b:—iti śatadūṣaṇyām samvidanutpattidūṣaṇavāda ekaviṃśah |

F. 95:—iti . . . ātmādvaitabhāvaḥ ṣaṭtriṃśah |

F. 128:—iti . . . vikalpāprāmāṇyabhaṃgoṣṭācatvāriṃ-śah |

It ends:—na cāsti samvāda iti darśitam iti || iti kavi-tārkkikasimhasya sarvatantrasvatantrasya śrīmad-Vemkaṭa-nāthasya vedāntācāryyasya kṛtiṣu śatadūṣaṇyām advaitimate sūtrasvārasya bhaṃgaḥ ṣaṭṣaṣṭitamah || hariḥ om śrimate vedāntagurave namaḥ śrīkavitārkkikasimhamahāgurave namaḥ ||

Then follow three pages, containing some fragment of a Vedāntic treatise, beginning:—jñānānandaguṇopetam jñānānandamayam mahah | etc.

84.

WHISH No. 84A.

Size: $14 \times 1\frac{7}{8}$ in., (2) + 134 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Cadroor 1827'. The MS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*, Parvan v: The *Udyoga Parvan*, Adhyāyas 1—94.

It begins:—Vyāsam Vasisthanaptāram Śakteḥ pautram akalmaṣam | Parāśarātmajam vande Śukatātan taponidhiḥ | Janamejayaḥ | vṛtte vivāhe hr̥ṣṭātmā yad uvāca Yudhiṣṭhiraḥ | tat sarvaṁ kathayasveha kṛtavanto yad uttaram | Vaiśampāyanaḥ | kṛ ***** (blank) kurupravīrās tathābhīmānyor mmuditās sapakṣāḥ | viśrāmya catvāryy uṣasi pratitās sabhām virāṭasya tatobhijagmuḥ | *etc.*

F. 133b:—ity udyogaparvaṇi trinavatitamodhyāyaḥ | Vaiśam | tam bhuktavantam, *etc.* (v, 92 in Bombay edition).

It breaks off with the words:—sarvadhā hi mahābāho daivair api durutsahaḥ | prabhā (v, 92, 28 Bombay).

85.

WHISH No. 84B.

Size: $13\frac{1}{4} \times 1\frac{7}{8}$ in., (2) + 208 + (2) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry August 1830'. The MS. is of the same date as No. 84.

Character: Grantha.

The *Mahābhārata*, Parvan v: The *Udyoga-Parvan*, Adhyāyas 41—198 (the end of the Parvan).

It begins:—Dhṛtarāṣṭraḥ | anuktaṁ yadi te kiñcit vācā vidura vidyate | dharmmam śuśrūṣate brūhi vicitrāṇi vibhāṣase | *etc.*

F. 77:—iti śrī-udyogaparvaṇi caturṇnavatitamoddyāyaḥ | Vaiśam | vidurasya vaca śrutvā praśritaṁ puruṣottamaḥ | iti

hovāca bhagavan vacanam madhusūdanah | śrīkrṣṇah | yathā
brūyān mahāprājño, etc. (v, 93 Bombay).

It ends:—vādayanti sma samhr̥ṣṭās sahasraśataśo narāḥ |
ity udyoge mahābhārata śatasahasrikāyām samhitāyām
udyogaparvaṇi pāṇḍavayuddhasannāho nāmāṣṭānavatīśata-
tamoddhyāyah || mātṛkādoṣato vātha likhitur ddoṣatotha-
vā | nyūnātiriktaḥ granthaḥ samśoddhyas satbhir aṅgaḥ |
hariḥ om, etc.

86.

WHISH No. 85.

Size: $12\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 81 + 16 + (2) leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830'. The MS. may
be about 50 years older.

Character: Grantha.

(1)

The *Chandogamantrabrāhmaṇabhāṣya*, a Commentary on
the *Mantra-Brāhmaṇa* or *Mantra-Parvan* of the *Sāmaveda*,
by *Sāyaṇa*, in 2 chapters. This is MS. 'C', used by Dr.
Heinrich Stöner for his edition of the *Mantrabrāhmaṇa*
(Inaugural-Dissertation zur Erlangung der Doctorwürde),
Halle a. S. 1901.

It begins:—praṇipatya gurūn ādyān vedavedārtthako-
vidān | yatprasādēna jānanti pravaktum mādr̥śā api | sadā
samatvavaiṣamyānirābādhatvāhetubhiḥ | ccha(read cchā)-
ndogyamantrabhāṣyam vai Guṇaviṣṇor vidhāsyate | ahaṁ
padyaviśālārtthapramāvēkyoptivīsvataḥ¹ | tathāpy āśraya-
saundaryyā(j) janomuṣmin prapaśyatu | aditenumanyasvety
ādi | yajustrayam pariṣecane viniyuktaṁ adityādidēvatākam
aditir devatā sūpi sarvatra karmmany anujñānan dāsyati | etc.

F. 41b:—vedārtthasya prakāśēna tamo hāddi vākarah su-
sthirām anugr̥hātu (sic) vidyātīrtthamaheśvarah | śrīmadr̥-
jarājaparamēśvaravaidikamārgappravarttaka - śrīvira - Bukka-
bhūpālasā(mrā)jyadhurandhareṇa Sāyaṇāryyaviracite Mā-
dhaviye vedārtth[y]aparakāśe sāmabrāhmaṇabhāṣye mantra-
parvaṇi prathamoddhyāyah || yasya niśvasitā vedā, etc.

¹ Stöner reads: yady api śāstrārthapramāvēkyoktivilavah.

It ends:—vedārtthasya prakāśena tamo hārdan nivāra-
yan | pūjyāmaś caturō vedān vidyātīrtthamuniśvaram : iti
śrīmatrājādhirājapārameśvaravaidikamārgapravarttakasrīvī-
ra-Bukkabhūpālasāmmrājyadhurandhareṇa Sāyaṇācāryyeṇa
viracite Mādhaviye vedārtthaparakāśe cchandogamantra-
brāhmaṇabhāṣye mantraparvaṇi dvitīyapāṭhake saptamaḥ
khaṇḍaḥ || śrīgurucarāṇā° etc.

(2)

The *Mantraparvan*, or *Mantrapāṭha*, or *Mantra-Brā-
hmaṇa* of the *Sāmaveda*, in 2 Paṭalas, containing the
Mantras prescribed by the *Gobhīla-Gr̥hyasūtra*. See Dr.
Stöner's Dissertation, p. xl.

It begins:—deva savitaḥ pra suva yajñam pra suva
yajñapatim bhagāya divyo gandharvaḥ ketapūḥ ketan naḥ
punātu vācaspatir vācan na svadatu, etc.

It ends:—pra ṇu vocaṇ cikituṣe janāyā (*sic*) mā gām anā-
gām adhitām (read aditim?) vadhiṣṭa om utsrjātā || man-
tra[m]parvaṇi dvitīyaḥ pāṭha(h) samāptam || hariḥ || man-
trapāṭha samāptam ||

87.

WHISH No. 86.

Size: $13\frac{5}{8} \times 1\frac{7}{8}$ in., (2) + 69 [really 68, as f. 68 is missing] leaves,
9 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th century.

Character: Grantha.

The *Mahābhārata*. Fragment of the *Drona-Parvan* (VII),
Adhyāyas 1—34.

It begins:—om Sañjayah | tam apratimasatvaujobalavīr-
yyaparākramam | hatan devavratam śrutvā pāncālana
śikhandīnā | etc.

F. 67:—iti dronaparvaṇi dvātrimśoddhyāyaḥ : dvitīyopa-
hāras samāptaḥ ||

It breaks off in the middle of Adhyāya 34 with the
words:—śīśunaikena samare dviṣaṭsainyāni vai mayā | adya

drakṣyanti rājānaḥ kālyamānāni sampāśaḥ : Yudhiṣṭhiraḥ :
evan te bhāṣamānasya balam saubhadra varddhatām : yas-
tvam utsahase bhettum droṇānikam su. See VII, 35,
26—29.

88.

WHISH No. 87.

Size: $15 \times 2\frac{1}{4}$ in., (1) + 129 + (2) leaves, on an average 14 lines
on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated '1829' and 'June 3rd 1831
Tellicherry.' The MS. was probably written A. D. 1792. See No. 103.

Character: Grantha, very small.

The *Śivarahasya-Khaṇḍa*, from the *Śaṅkarasamhitā* of
the *Skanda-Purāṇa*. Vol. I, containing the *Sambhava-*
Kāṇḍa in 50 Adhyāyas (ff. 1—53), the *Āsura-Kāṇḍa* in
15 Adhyāyas (ff. 53—74), the *Vīramāhendra-Kāṇḍa* in
7 Adhyāyas (ff. 74—84b), and the *Yuddha-Kāṇḍa* in
35 Adhyāyas (ff. 85—129b).

For Vol. II, see No. 103 (Whish No. 102).

It begins:—omkāranilayan devam gajavaktraṁ catur-
bhujam picaṇḍilam aham vande sarvavighnopaśāntaye : . . .
purā kāñcyāṁ catu(r)vaktraḥ tatāpa paraman tapaḥ sraṣṭu-
kāmaḥ prajāś sarvāḥ kṛpayā paramesituh tasmin mahe-
śacaranaparicaryyāparāyaṇe munayaḥ katicit punye sthitvā
gārbasthya uttame etc.

F. 1b:—om ity ādimahāpurāṇe śrīskānde śaṅkarasam-
hitāyām śivarahasyakhaṇḍe sambhava-kāṇḍe sūtamunisam-
vādo nāma prathamoddhyāyah :

F. 53:—om ity ādimahāpurāṇe śrīskānde śaṅkarasam-
hitāyām śivarahasyakhaṇḍe sambhava-kāṇḍe pañcāśoddhyā-
yah : śivāya namaḥ hariḥ om sambhava-kāṇḍas samāptah :

F. 74:—om ity . . . śivarahasyakhaṇḍe āsurakāṇḍe pañca-
daśoddhyāyah āsurakāṇḍas samāptah :

F. 84b:—om ity . . . śivarahasyakhaṇḍe vīramāhendrakā-
ṇḍe saptamoddhyāyah : śrīsāmbhāya parabrahmaṇe namaḥ :
om tat brahmārpanam : om śubham astu vīramāhendrakā-
ṇḍas samāptah :

It ends (f. 129b):—om ity ādimahāpurāṇe śrī-kāṇḍe śaṃkarasamhitāyāṃ śivarahasyakhaṇḍe yuddhakāṇḍe śūrapatmasamhāro nāma pañcatrīṃśoddhyāyaḥ . . . yuddhakāṇḍas samāptaḥ || yādṛśaṃ pustakan dr̥ṣṭvā || etc.

89.

WHISH No. 88.

Size: $11\frac{1}{4} \times 1\frac{3}{8}$ in., (2) + 84 + (15) + 108 + (6) leaves, 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830.' The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Pratāparudrayaśobhūṣaṇa* (or *Pratāparudra*, or *Pratāparudrīya*), by *Vidyānātha*. It is incomplete, ending at the beginning of the chapter on *Arthālaṃkāras*.

It begins:—vidyākairavakaumudīm śrutiśirassīmanta-cūḍamaṇin dārān patmabhuvāṣa trilokajananīm vande girān devatām | yatpādābjanamaskriyāṣa sukṛtinām sārāsvatāprakriyābījanyāṣabhavo bhavanti kavitaṇāṭyaikajīvātavaḥ

F. 8:—iti śrī-Vidyānāthakṛtau pratāparudrayaśobhūṣaṇe ālaṃkāraśāstre nāyaka-prakaraṇaṃ samāptaṃ |

F. 84:—iti Vidyānāthakṛtau vīrarudrayaśobhūṣaṇe sa-bdālaṃkāra-prakaraṇaṃ || athārtthālaṃkāraḥ |

It breaks off (f. 84b) with the words:—upamānopameyasādhāraṇa-dharmmasādr̥śyapratipratipāḍakānām prayoge pūrṇā | See f. 74b in the lithographed edition of the *Pratāparudrīya* (published at Poona 1849, Śake 1771).

(2)

The *Śivārcanaśiromaṇi*, a manual of Śaiva worship, by *Brahmānandanātha*, a pupil of *Lokānandanātha*, composed by order of *Amṛtānandanātha* (complete?) in seven Ullāṣas.

It begins:—santi śreyāmsy anekāni janānām yatprasādataḥ | mātāṅgavadanam vande devīm tripurasundarīm | yasya svātmābodbodhodayavigatamahāmohagādhāndhakārās sanmārgan darśayantaḥ khalu caraṇajuṣām santi cānte vasantāḥ | satyam brahmeti dehādy akhilam idam asad veti śāntāvadanta śrī-Lokānandanātham guruvaram anīsam bhāvaye sām̐bamūrttim || ... Amṛtānandanāthasya niyogāt tasya dhīmataḥ | śrī-Brahmānandanāthoham hitāyālpadhīyām api | śrī-Lokānandanāthasya śiṣyavargapurogamah | tantrāṇy ālokya sarvāṇi kulārṇavamukhāni ca | ārabhe vistaram karttum śivārccanaśiromanīm | śāntās santas samīkṣyaitat santu santuṣṭamānasāḥ | sād̐hako rajanīturyyayāme vibuddhvā cāvaśyakam kṛtvā hastau pādaḥ ca prakṣālyācamya | svāsane samupaviśya pūjāmūrtter nirmālyam visarjya prakṣālyā | etc.

F. 15:—iti śrī-Lokānandanāthaśiṣyeṇa Brahmānandanāthena viracite śivārccanaśiromanau prathamollāsaḥ |

The 2nd Ullāsa ends f. 30b, the 3rd Ullāsa f. 45, the 4th U. f. 60, the 5th U. f. 82, the 6th U. f. 98b.

It ends (or breaks off with?):—ehy ehi vāruṇi devi mama siddhim kuru priye | apavitram parityajya sād̐hake siddhim arpayā | sarvapātramaye devi sudhārūpe namostu te |

90.

WHISH No. 89.

Size: 13⁵/₈ × 1⁷/₈ in., 97 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830.' The MS. may be about 50 years older.

Character: Grantha.

The *Adhikaraṇaratnamālā*, by *Bhāratitīrtha*, incomplete. Printed under the title *Vyāsādhikaraṇamālā* at the end of vol. II of P. Rāma Nārāyaṇa Vidyāratna's edition of the *Vedānta-Sūtras* (Bibliotheca Indica, 1863).

It begins:—praṇamya paramātmānam vidyātīrtthasvarūpiṇam | Vayyāsikī (read Vaiyāsiki) nyāyamālā ślokaḥ samgrhyate sphuṭam | prāripsitasya granthasyāvighne(na) pa-

risamāptaye | pracayagamanāya śiṣṭācāraparipālanāya ca[ra]
viśiṣṭeṣṭadevatātātvaṃ gurumūrttyupādhiyuktamanaskṛtya
(read °am namaskṛtya) grantham pratijānīte pranamyeti
Vyāsenā proktā Vaiyyāsikī | etc.

F. 3b:—tatra śāstrasya prathamam sūtram athāto
brahmajijñāsā || prathamādhikaraṇam āracaya(ti). etc.

F. 12:—prathamasyāddhyāyasya prathamah pādaḥ vā-
sudevāya namaḥ || sarvatra siddhopadeśāt ||

Ff. 28b, 29:—iti śrīmatparamahamsaparivrājakācā(r)yya-
Bhāratīrthapraṇītāyām adhikaraṇaratnamālāyām pratha-
māddhyāyasya caturtthapādaḥ ||

It breaks off after the 7th Adhikaraṇa in Adhyāya IV,
Pāda 2 with the following words:—saptamā + ti | jñasya
vāgādaya svasvahetau līnāḥ | parethavā agniṃ vāg ity
ādiśāstrāt svasvahetuṣu tallaya(h) | nadyabdhilayasāmyokter
vidvaddr̥ṣṭyā layaḥ pare | anyadr̥ṣṭiparam śāstram gniṃ vāg
ity udāhṛtaṃ tatvajñāni no vāgādayaḥ prāṇā vilīyamānāḥ
prātisvikeṣu kāraṇeṣu vilīyante na tu mahātmani yatrāśya
puruṣasya mṛtasyāsti vāg apy eti vātam prāṇas cakṣur
ādityam ity ādi śruter iti prāpte brūmaḥ | tatvavido dr̥ṣṭyā
paramātmāny eva paya. (See edition p. 72.)

91.

WHISH No. 90.

Size: $11\frac{1}{4} \times 1\frac{7}{8}$ in., (2) + 70 + 58 + (2) leaves, 9 or 10 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830'. The MS. may
be about 50 years older.

Character: Grantha.

(1)

The *Gr̥hyaparīśiṣṭa*, a compendium of domestic rites.
It is incomplete, and the name of the author is not
mentioned.

Amongst the authorities quoted are Śātyāyani (ff. 6, 65),
Rāṇāyana Muni (f. 24b), Śālihotra Muni (f. 51b), Rauruki
(f. 66b), and Śaunaka (ff. 66b, 70).

The following are some of the ceremonies described in this work:

śaucavidhi (f. 1), mṛttikāsnānavidhi (f. 2), sandhyopāsanavi° (f. 3b), brahmayajñavi° (f. 4b), pratisarabandhavi° (f. 6b), ankurārpanavi° (f. 7b), puṇyāhavi° (f. 8b), udakaśāntivi° (f. 9), rudrasamhitāyāḥ kalpa (f. 13), mahābhiṣekavi° (f. 13), śatābhiṣekavi° (f. 14), parjanyaśūktavi° (f. 15), arkavivāhavi° (f. 15b), agnivivāha (f. 17b), grhaśāntivi° (f. 18), ankurasya vidhi (f. 22b), apamṛtyuñjaya (f. 25b), āyurhomasya lakṣaṇa (f. 27b), grhārcanavi° (f. 32), aghamarṣaṇasūkta (f. 36b), garbhini° (f. 40), vṛṣotsarjanavi° (f. 41), ekoddiṣṭavi° (f. 42), nāndīmukhaśrāddha (f. 44), piṇḍapitryajñavi° (f. 45b), kṛcchravi° (f. 56b), cāndrāyana (f. 58b), sarpaśānti (f. 68).

It begins:—athātaś śaucavidhiṃ vyākhyāsyāmo grāmād dūratarāṃ gatvā yajñopavītaṃ śīrasi dakṣiṇakarṇe vā kṛtvā mṛttikā grhṇāti kāṣṭham antarddhāya upaviśed, *etc.*

F. 6:—athātaś Śāṭyāyaniproktāni grhyāgniprāyaścittāni vyākhyāsyāmo, *etc.*

The 1st Prapāṭhaka (in 25 Khaṇḍas) ends f. 17b.

F. 51b:—iti grhyapari(śiṣṭe) dvitīyaprapāṭhake ekona-viṃśaḥ khaṇḍaḥ | athātaś sampravakṣyāmi karma prṣṭa-(read vṛṣṭi?)pradāyakam | Śālihotreṇa muninā prokta(m) lokahitāya ca |

F. 61 (II, 40 begins):—athātaś sampravakṣyāmi vivāham pipalasya tu | mārgaśīrṣe māghamāse vaiśākhe kṛttikepi vā | vivāha(m) kārayed evaṃ pipilasya mahāphalam | vṛkṣa-dvayam pratiecyaṃ tu maṇḍapam kārayec chubham | *etc.*

F. 65b:—iti grhyapariśiṣṭe kārīkāyām Śāṭyāyaniprokta-sarvāriṣṭaśānti |

F. 66b:—iti grhyapariśiṣṭe kārīkāyām Raurukīṇā viracita-vidhurāgnisandhānam ||

F. 70:—iti Śaunakoktasarppaśāntis samāptā | sarpaśānti-homamantraḥ | *etc.*

It breaks off (f. 70b) with the words:—kāyāntarārjjitan doṣam kālarūpi vyapoḥatu svāhā | suryyāyedaṃ || om ||

(2)

The *Sārarahasyacāturvarṇakramavibhāga*, a treatise on civil law, extracted from *Vaidyanātha Dīkṣita's* work (*Smṛtimuktāphala?*).

It begins:—gurubhyo namaḥ | abhiṣekādiguṇayuktasya nṛpasya prajāpālanaṁ dharmmaḥ | tac ca duṣṭanigrahaṁ antareṇa na sambhavati | duṣṭaparijñānaṁ ca na vyavahāreṇa vineti vyavahāradarśanam aharahaḥ kartavya(m) ity uktam (1) vyavahārān nṛpaḥ [] paśyet sabhyaiḥ parivṛtonvahaṁ iti | sa ca vyavahāraḥ kīdrśaḥ | etc.

F. 10b:—iti vyavahāramātraprakaraṇam |

It ends:—ātmasamīpam netavyaḥ mocanīya ity artthaḥ | evaṁ cāturvarṇakramā vicāryyāḥ || iti Vaidyanāthadīkṣitīyoddhṛtasārarahasyacāturvarṇakramavibhāgas samāptaḥ || śrīgurubhyo namaḥ || śubham astu ||

92.

WHISH No. 91.

Size: $15\frac{3}{8} \times 1\frac{7}{8}$ in., (2) + 172 + 50 + (3) + 2 + (1) leaves, 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1831. In the colophon, containing the date, 'Svabhānu' seems to be meant for 'Subhānu'. The Subhānu year immediately preceding 1831 is A. D. 1823/24, but the MS. was probably written in A. D. 1763/64.

Scribe: Vemkuśā, a lady of Śekharipattana (?)

Character: Grantha.

(1)

The *Bhāṭṭadīpikā*, a Commentary on *Jaimini's Mīmāṃsā-darśana*, by *Khaṇḍaderamiśra*, a pupil of *Viśveśvara*, Adhyāyas I—VI, and XI—XII. Our MS. begins with the first Sūtra of Jaimini, while the MSS. described by Hall p. 179; Aufrecht-Oxford p. 353; Burnell, Tanjore p. 83b; Ind. Off. IV, pp. 704 seqq.; and Mitra, Notices, vol. VII, p. 271 (No. 2521) begin with the second Pāda of the first Adhyāya.

It begins:—om Viśveśvaram gurun natvā Khaṇḍadevas
satām mude tanute tatprasādena samkṣiptām bhāṭṭa-
dīpikām iha khalu nikhilapumartthān artthasādhana-
dharmmādharmmau sāmgoṇāṅgavedāddhyayanaikasama-
dhigamyau tac ca vicāram antareṇa na bhāvyāyālam iti
tatpradarśanāya paramakāruṇiko bhagavān Jaiminir ācā-
ryyas sakalavidyopakāridharmmamīmā(m)sām athāto dhar-
mmajijñāsety ārabhya vidyate vānyakālatvād yathā yājñā
sampraīṣa ityantaḥ sūtrair baṅca(read °ḥ pañcā?)dhika-
raṇagarbhitām ṣoḍaśalakṣaṇīm abhyarhitām vidyām prakāṣi-
cakāra : adhikarāṇaṁ tu vedavat ṣaḍaṅgam | yad āhuḥ vi-
śayo viśayaś caiva pūrvapakṣas tathottaram | samgatis ceti
pañcāṅgam prāncodhikarāṇaṁ viduḥ iti prayojanaṁ ceti
*** (blank) samgatiprasaṅgādibhēdāt bahuvīdhā | tatredam
ādyam adhikarāṇaṁ athāto dharmmajijñāsā | (I, 1, 1.)

F. 18b:—iti śrī-Khaṇḍadevaviracitāyām bhāṭṭadīpikāyām
prathamasyāddhyāyasya caturtthaḥ pādaḥ : addhyāyaś ca
sampūrṇaḥ :

The 2nd Adhyāya ends f. 38, the 3rd Adhyāya f. 98,
the 4th A. f. 120, the 5th A. f. 138b, the 6th A. f. 172.

Then begins the 11th Adhyāya (with a new foliation).

The 12th Adhyāya begins f. 27b.

It ends (f. 50) with the explanation of the Sūtras XII,
4, 41 sqq.:—prabhutvāt : prasaṅgāt brāhmaṇasyaivā-
rtvijyam uta trayāṇām api varṇānām iti cintāyām . . .
brāhmaṇasyaivārtvijyam iti siddham : tad evaṁ nirūpitau
dvādaśabhir addhyāyair ddharmmādharmmau : iti śrī-
Khaṇḍadevamīśraviracitāyām bhāṭṭadīpikāyām dvādaśa-
syāddhyāyasya caturtthaḥ pādaḥ : addhyāyaś ca samāptaḥ :
hariḥ om :

The scribe's colophon:—ambhomuksamaye svabhānu-
śaradi vṛkṣe kumāryyāhvaye (dūtthe māsi kanyā, written
underneath the last three words) citrābhe prathamā tithāv
anasite pakṣe dine dyomaṇeḥ : bhāṭṭaprākpadadīpikāṁ
samalikhac chrī-Vemkuśā strī sudhī śrīmacchekharipatta-
nottamaśīroratnāyamāṇo cirāt : om :

(2)

F. 50b contains the following eight stanzas, called *Brahmānubhavāṣṭaka*:—*ātmavadhūjanakāṃkṣāsūnyo hy ātmatanūbhavakāṃkṣāsūnyaḥ | ātmaniketanakāṃkṣāsūnyas tuṣyati tuṣyati tuṣyaty eva | param eva paran nāparam evaṃ prabalānubhavadyotitabuddhiḥ | upasamsāraṃ samprati hitvā hrṣyati hrṣyati hrṣyaty eva | prakṛtipumaikye dṛśyam sarvaṃ sphurati carācararūpaṃ viśvaṃ | iti medhāvi jīvanmuktim gacchati gacchati gacchaty eva | tatvam asi śrutilakṣyam vastu jñātvā sohaṃ sohaṃ itivā | vāgvṛtter yyo lakṣyam kurvan dīvyati dīvyati dīvyaty eva | satyam jñānaṃ śuddham anantaṃ brahmaivāhaṃ tad ahaṃ tv eva | iti saṃskṛtabuddhi's sarvaṃ paśyati paśyati paśyaty eva | ātmānātmavicāre sādध्ये sādhanahīno mūḍho jantuḥ | iha saṃsāre pārāvāre muhyati muhyati muhyaty eva | kim vā jñānaṃ kim ivājñānaṃ bhedo yasya na yāto jantoḥ | prajñānaśrutiviśayatvaṃ syāt iti vai manye manye manye | sārāsāravivekī dehī dehājñānaṃ bhitvān(u)hāya | brahma-jñāne yatate yady api duḥkhaṃ naṣṭaṃ naṣṭaṃ naṣṭam || iti brahmānubhavāṣṭakaṃ samāptaṃ || om ||*

(3)

Two leaves at the end of the volume contain Paradigms of Conjugation, beginning:—*śapi | bhū sattāyām | edha vṛddhau | ḍupacaṣ pāke | pacati pacata ity ādi | liṭi | pecitha | papaktha | etc.*, and ending:—*luṇi acūcurat acūcurata | luṭi corayitety ādi | pāla rakṣaṇe arcca pūjāyām pūrvavat || luṇi āreccicat āreccicata |*

93.

WHISH No. 92.

Size: $13\frac{7}{8} \times 2\frac{1}{4}$ in., (2) + 248 + (2) leaves, from 12 to 14 lines on a page.

Material: Palm leaves.

* (riloko dīvyati dīvyati) inserted, but crossed out.

Text. Entry by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: Grantha.

The *Bhāṣyaratnāprabhā*, a Commentary on Śaṅkara's *Bhāṣya* on Bādarāyaṇa's *Vedānta-Sūtras*, by Govindānanda, a pupil of Gopāla Sarasvatī. The name of Govindānanda is given in the colophons at the end of I. 1; II. 2; 3; 4; IV. 4, while in the colophon at the end of the first Adhyāya Rāmānanda, the pupil of Govindānanda, is mentioned as the author of the work. In the Berlin MS. (described by Weber-Berlin I, p. 177) Padas 3 & 4 are marked by 'Rāmānandi' in the margin. According to Hall p. 89 (see also p. 202) the real author of the work is Rāmānanda Sarasvatī, who dedicated his work to his Guru Govindānanda. But it seems, we have to distinguish between the original *Bhāṣyaratnāprabhā* by Govindānanda (as printed in the edition of the *Vedānta-Sūtras*, Bibl. Ind.), and a *Ṭippaṇa* or brief notes on it, by Rāmānanda. (See Ind. Off. IV, p. 724.) Our MS. might be described as containing 'Rāmānanda's annotated edition of Govindānanda's *Bhāṣyaratnāprabhā*'. See also Aufrecht CC. p. 396, and above No. 78 (1).

It begins:—om śivāya parabrahmaṇe namaḥ avighnaṁ astu śrīgurucaraṇāravindābhyān namaḥ yam iha kāruṇikam śaraṇam gatopy arisahodara āpa mahat padam tam aham āśu harim varam āśraye janakajāmkaṁ anantasukhā-kṛtiṁ Vibhūṣaṇorisahodaropity anvayaḥ śrigauryyā nikhilā-rtthadān(read 'dan) nijapadāmbhojena muktipradam prauḍham vighnavanam harantam anagham śridumḍhituṇḍāsina vande, etc. . . . śrīmat-Gopālagīrbhiḥ prakāṣitaparamādvaita-bhāṣāsmitāśya-śrīmat-Govindavāṇicarapakamalago nirvṛto-
ham yathāhiḥ mokṣapuryyāṁ śrikāñcyāṁ śrikamākṣi-
dattam pāyasam devair api stutam prājyaṁ sampūrnāṁ
prakṛstājyayuktam vā yat bhojyam annam tenātipūjyā
śrī-Śivarāmayoginah kiñca śivas cāsau rāmaś ceti svanāma
śrigaurīnāyakayoḥ abhedam prakāṣayanti tebhyo gurubhyo
labdhātmabodho yaiḥ śrīmat-Gopālasarasvatibhiḥ tair ity
artthah śrī-Śaṅkaram bhāṣyakṛtam prapamya Vyāsaṁ

harim sūtrakṛtañ ca kurve | śribhāṣyatīrtthe parahamṣa-
tuṣṭyai vākjalā(read 'jāla)bandhacchidam abhyupāyam . atra
bhāṣye, etc. . . . aham brahma nirbhayaṃ ॥ om ॥ iha khalu
svāddhyāyoddhyeta(vya) iti, etc. See edition of the Vedā-
ntasūtras, Bibl. Ind., p. 1 sq.

F. 54:—śrīmatparamahamṣaparivrājakācāryyaśrī-Govindā-
nandabhagavatkṛtau śārīrakamīmāṃsakāvyākhyāyām bhā-
ṣyaratnaprabhāyām prathamāddhyāyasya prathamah pādah
I, 2 ends f. 64b, I, 3 f. 85b.

F. 100:—iti śrīparamahamṣaparivrājakācāryyaśrī - Go-
vindānandabhagavacchiṣya - Rāmānandakṛtau śārīrakamī-
māṃsāvyākhyāyām bhāṣyaratnaprabhābhīdhāyām pratha-
masyāddhyāyasya caturtthapādah ॥ addhyāyaś ca samāptah ॥

II, 1 ends f. 118b, II, 2 f. 146b, II, 3 f. 166b, II, 4
f. 173b, III, 1 f. 179, III, 2 f. 189b, III, 3 f. 220, III, 4
f. 231, IV, 1 f. 237, IV, 2 f. 241, IV, 3 f. 245b.

It ends (f. 248b):—atoktadoṣośakyasya¹ eṣa hy eveti śa-
sanāt ॥ iti śrīparamahamṣaparivrājakācāryyaśrī - Govindā-
nandabhagavatkṛtau bhāṣyaratnaprabhāyām caturtthasyā-
ddhyāyasya caturtthah pādah ॥ addhyāyaś ca samāptah
om śivāya parabrahmaṇe namaḥ ॥

94.

WHISH No. 93.

Size: $14\frac{1}{8} \times 1\frac{7}{8}$ in., (2) + 62 + 54 + 67 + (2) leaves, 9 or 10 lines
on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Dvaidhasūtra*, a portion of *Bodhāyana's Śrautasūtra*,
in 4 Praśnas. MS. No. 1571 in Mitra, Notices IV, p. 146
contains Praśnas 3, 4 and 5. But Burnell, Tanjore p. 20a
only gives 4 Praśnas, like our MS. Cf. Mitra, Notices X.
p. 266 (No. 4159).

It begins:—katham u khalūpavasatha iti vijānīyāt san-
dhya svid evopapādyātho *** *** *** (blank) lusandher

¹ Ed.: sto'tra doṣo'saṅkhyah syād.

upapādanan nanu khalu sandhyāsūpapādāya iva sarveṣān
tr eva sandhyāsu ha smāha Bodhāyano yatra itad u pava-
tostam ita āditye purastāt candram ālohīti, etc.

F. 22:—dhenum vānadvāham vā dadyād iti Bo + nonyad
vai kathana iti Śālikih : 33 : iti dvaidhe prathamah pra-
śnah : śrīmad-Yajñeśvarāya namaḥ : hariḥ om : cāturmmā-
syāni vyākhyāsyāmas, etc.

F. 37b:—pratijuhuyād iti Bo + no na pratijuhuyād iti
Śālikih : 27 : iti dvaidhe dvitīyah praśnah : ... athātogni-
kalpam vyākhyāsyāmah, etc.

F. 49b:—kuryyād iti Bo + no na kuryyād iti Śālikih : 21 :
dvaidhe tṛtīyah praśnas samāptah : ... athāta iṣṭikalpam
vyākhyāsyāma sva hasmā + neh, etc.

It ends (f. 62b):—nityāni ca dadyād iti Bodhāyana
etāny eveti Śālikir ety anye ceti Śālikih : 18 : dvaidhe
caturtthah praśnah : samāpto dvaidhah : śrī-Kāṇvāya Bo-
dhāyanācā(ryā)ya namaḥ : śubham astu :

2—3.

Two fragments of the *Mahāgnisarvasva*, a Commentary
on the *Agnikalpasūtra*, *Dvaidhasūtra*, and *Karmāntasūtra*
of *Bodhāyana's Śrautasūtra*, (by *Vāsudeva Dīkṣita*). I could
not find the author's name in the MS., but see Burnell I.O.
p. 27 sq., Hultsch II. p. 74 (No 695). The Oxford MS.
Sansk. d. 13 contains a complete copy of the work in
19 Adhyāyas.

It begins:—Bodhāyanam praṇamyāgneḥ kalpasūtram
yathāmati dvaidhakarmmāntasūtrābhyām saha vyākhyā-
syatetarām : agner anārabhyādhītatvād adhītanān ca pra-
kṛtagāmitvadikṣādiṣu sambandhān darśapūrṇamāsayoś ca
dikṣādyabhāvāt jyotiṣṭomāṃgatāddhyavadhīyate dikṣādi-
bhir jyotiṣṭomāṃgam prasiddhan tatsambandhognau bha-
vati, etc.

F. 19b:—iti mahāgnisarvasve prathamoddhyāyah :

F. 28:—iti mahāgnisarvasve dvitīyoddhyāyah : om :

F. 35b:—atheṣṭakānām karaṇāni vakṣyāmah, etc.

F. 40:—atha gārhapatyaciter iṣṭakāh :

It breaks off (f. 54) with the following words:—ādhyentye ca dīkṣādivaseṣu viṣṇukramavātsaprasamuccayaḥ maddhyadivaseṣu vyatyāsenā iti Śālikimatam | sāgnicitye kratau samvatsaran tisraḥ ṣaṭ dvādaśa vā dīkṣā iti dīkṣākalpavyavasthitāḥ ekacarā didīkṣākalpās tatra na bhavanti tasmāt.

Then the second fragment (with a new foliation) begins (f. 1):—cita śrayaddhvan tayā deva tayāṃgi + sīdateti | agnikṣetrasya bahiḥ parita ucchritāś śarkarāḥ ... anuvyūhati || vyākhyātam gārhapatyacitau || mahāgnisarvasve saptamoddhyāyaḥ ||

F. 12:—iti mahāgnisarvasve navamoddhyāyaḥ ||

F. 42:—iti mahāgnisarvasve caturdaś[y]oddhyāyaḥ ||

F. 58b:—iti mahāgnisarvasve ṣoḍaśoddhyāyaḥ ||

It breaks off (f. 67b) with the words:—sruvāhutyo karaṇa iti kuryyād iti Bodhāyano na kuryyād iti Śālikih atha sruci caturgrhītam grhītvājyasya pūrṇam sruvaṇ juhōti sapta te agna iti ājyasya pūrṇam iti punarvacanam caturthe sruve yathā sruk pūrṇa bhavati tathā prabhūtam ānayatīty eva.

95.

WHISH No. 94.

Size: $14\frac{1}{2} \times 1\frac{7}{8}$ in., (2) + 187 + (2) leaves, from 10 to 13 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 1831. The MS. may be 100 or even 150 years older.

Character: Grantha.

(1)

The *Paribhāṣārthasaṃgraha*, a Commentary on the *Paribhāṣās* to Pāṇini's Grammatical Sūtras, by *Vaidyanātha Śāstrin*, the son of *Ratnagiri Dīkṣita* (ff. 1—55). See *Hultsch II*, p. 122 (No. 1254, see also No. 1058). The arrangement of the *Paribhāṣās* is somewhat similar to that in *Sīradeva's Paribhāṣāvṛtti*. See *The Paribhāṣenduśekhara* ed. by F. Kielhorn, Part II, pp. 529—537

In Hultsch I, p. 26 (No. 311) Stradeva is given as the author of a *Paribhāṣārthasamgraha*.

It begins:—*vijeyyānas sadā sambhur jampacchat griṣṭam
mudā sañcañcurāṇaḥ paśunā tantāntad vāggatim mama
mūrttir vyasya hi Paṇiniḥ padamahābhāṣyaprabandjāḥ
tathā vākyānām krd api svadharma¹ vitanute vāg yasya
dāsyam sadā śiṣyā yasya virodhivādimakutikuttakavāg-
dhātikās tasmai mātula-Rāmabhadramakhine bhuyo namo
me bhavet prapamya paraman devam bhavānīpatim aya-
yam kriyate Vaidyanāthena paribhāṣārthasamgrahaḥ
vyākhyānato viśeṣapratipattir na hi sandehād alaksanam²
vyākhyānataḥ vyākhyānād dhetupañcamyāntad ādyaditvāt
tasiḥ. etc.*

Ff. 6b, 7:—*iti śrīmad-Ratnagīridīkṣitaputrasya Vaidyanā-
thaśāstrīṇaḥ kṛtiṣu paribhāṣārthasamgrāhe prathamasyā-
ddhyāyasya prathamah pādah : ekayoganirddiṣṭānām saha
vā pravṛttis saha vā nivṛttih³ :*

*Adhyāya I (in 4 Pādas) ends f. 14; A. II (in 4 Pādas)
f. 17b; A. III (in 4 Pādas) f. 22; A. IV (4) f. 25b; A. V
f. 26b; A. VI f. 34b; A. VII (4) f. 47b; A. VIII f. 49b.*

Last Sūtra (f. 55):—*pūrvan dhātus sādhanena yujyate
paścād upasargena⁴ :*

It ends (f. 55b):—*iti ubhayathā bhāṣye vyavahāro dr̥syate
iti * 125 : iti śrīmad-Ratnagīridīkṣitaputra-Vaidyanāthaśā-
strīṇaḥ kṛtiṣu paribhāṣārthasamgrāhe nyāyamūlaparibhāṣā
samāptā : hariḥ om : śrīmatgurubhyo namaḥ :*

(2)

The *Candrikā*, a Commentary on the *Paribhāṣārthasam-
graha*, by *Śrīyamprakāśananda*, a pupil of *Advaitānanda
Sarasvatī*. See Ind. Off. II. p. 180 sq. (Nos. 674, 675);
Mitra-Bikaner. p. 269 (No. 573).

It begins (f. 56):—*natvā gurupadadvandvam samsāra-
jaladhiplavam vyākaromi yathābuddhi paribhāṣārthasam-
graham granthāḍau śiṣṭa maṅgalam ācaranti. etc.*

¹ For svadharma, the metre requires only two syllables (—).

² See *Paribhāṣenduśekhara*, P. 1.

³ See *Paribhāṣenduśekhara*, P. 17.

⁴ See *Paribhāṣenduśekhara*, ed. Kielhorn, II, p. 537.

F. 94b:—iti paribhāṣārtthasamgrāhe vyākhyāne prathamasyāddhyāyasya tritīyaḥ pādaḥ || sakṛt gatan vīṇatiseḍhe yat bādhitam tat bādhitam eva ||

F. 95, Sūtra:—kaluṭ tu muṃ khalarttheṣu vasaṃrūpavidhir nnāsti ||

F. 96b, Sūtra:—sāṃpratikābhāve bhūtapurvagatīḥ

F. 99:—paribhāṣārtthasamgrāhavyākhyāne tritīyasāddhyāyasya prathamah pādaḥ || lakṣaṇapratipadoktayoh ||

F. 113:—iti śrīparamahamsaparivrājakācāryyasarvatantrasvatantraśrīmad-Advaitānanda-Sarasvatī-caraṇāravindabhṛṅgāyamāṇasya śrīmat-Svayamprakāśānandasya kṛtāḥ paribhāṣārtthasamgrāhavyākhyā(yā)ḥ candrikāyaṃ caturtthasyāddhyāyasya caturtthah pādaḥ || samāptaḥ cāddhyāyah || grahaṇavatā prātipadikena tadantavidhis tāsti

Adhyāya VI ends f. 136; A. VIII ends f. 172.

Last Sūtra (f. 186):—pūrvan dhātus sādhanam yujyate paścād upasargeṇa ||

It ends (f. 187):—ubhayatheti tathā ca bhāṣyakaravacanaprāmāṇyāt sarveṣṭasiddhir iti bhāvaḥ || iti śrīparamahamsaparivrājakācāryyasarvatantrasvatantraśrīmad-Advaitānanda-Sarasvatī-caraṇāravindabhṛṅgāyamāṇasya Svayamprakāśānandasya kṛtīḥ paribhāṣārtthasamgrāhavyākhyā candrikā sampūrṇā || hariḥ om ||

A later hand has written on f. 187b:—iti mīmāṃsāśāstre pūrvamīmāṃsā sampūrṇā ||

96.

WHISH No. 95.

Size: $12\frac{3}{4} \times 1\frac{7}{8}$ in., (2) + 83 + 15 + (2) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Candrajñānāgamasaṃgraha* (Tantra) in 15 Petalas.

It begins:—*śrīśivah athātas sampravakṣyāmi tripurāṇḍalasya lakṣaṇam yad uktam pūrvam astīti śaktam anḍam hiraṇmayam asti bālārkakotvābhan tripurāṇḍam hiraṇmayam rathākāram mahad divyam samānānte tu samsthitam etc.*

F. 1 marg.:—*prathamapāṭalam śaḍāmnāyalakṣaṇam :*

Ff. 10b. 11:—*iti candrajñānāgamasamgrāhe purāṇḍalakṣaṇe śaḍāmnāyalakṣaṇan nāma prathamah pāṭalah :*

Pāṭala II (tripurāṇḍalakṣaṇe pūṭhalakṣaṇam) ends f. 20b; P. III (śrīpurāṇḍalakṣaṇe śrīcakralakṣaṇam) f. 41b; P. IV (tripurāṇḍalakṣaṇe śrīcakrāntarāladevatāpratipādanam) f. 45; P. V f. 49b; P. VI (śrīvidyāsandhyānuṣṭhānam) f. 50b; P. VII (śrīvidyānīnyāsa) f. 52b; P. VIII (śrīvidyājapa-kalpah) f. 55b; P. IX (pūjādeśakālanirūpanam) f. 57; P. X (cakrārādhana-phalam) f. 63; P. XI f. 67; P. XII f. 69; P. XIII (śāktasamayadīkṣāvidhānam) f. 75; P. XIV (dīkṣāvidhih) f. 79.

It ends (f. 83b):—*vidyāmantrarahasyajñasambhogān muktim āpnuyāt : iti candrajñānāgamasamgrāhe rahasye mantrārthapratipādanan nāma pañcadaśah pāṭalah : hariḥ om : śrīparāmbāyai namah : śrīpūrṇānandanāthānte : hariḥ om : yādṛsam pustakan dṛṣtvā. etc.*

(2)

The *Kaulādarśatantra*, by Viśvānandanātha. See Aufrecht CC. s. vv. kauladarśana. kaulācāra. and kaulādarśa.

It begins:—*natvā śrīgurupādukaṁ ca vatukam vāṇīṁ ca vighneśvaram kāmeśan tripurāṁ parāṁ bhagavatīm devīm sukaśyāmalāṁ vakṣye kaulikadhūrttadāmbhikaśāthādīnāṁ kulajñāni nāmācārasya ca lakṣaṇāni vilasat satkaulikānāṁ kramāt . kaulāgamatantrārthān samgrhya śrīkulārṇavārthānś ca kaulādarśam kurute Viśvānando hitāya kaulavidāṁ :*

It ends:—*śrīmad-Viśvānandanāthapraṇītam kaulācārāśādharmaprakāśam kaulādarśam kaulaśāstrānusāram kaulācāryyās samyag ālokayantām : iti śrī-Viśvānandanāthaviracitakaulādarśatantram sampūrṇam : śrīmahātripura-sundaryyai namah : śubham astu*

97.

WHISH No. 96.

Size: $10\frac{1}{4} \times 1\frac{3}{4}$ in., (2) + 71 + (2) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Prapañcasārasārasaṃgraha*, an abstract of *Śaṅkara's Prapañcasāra*. Incomplete. The author of the abstract is *Gīrvāṇendra Sarasvatī*, pupil of *Viśveśvara Sarasvatī*, who was a pupil of *Amarendra Sarasvatī*, see Burnell. Tanjore, p. 207b; Stein-Jammu, p. 232.

It begins:—om agajānanapatmārkam gajānanam ahar-nniśam | anekadantam bhaktānām ekadantam upāsmahon natvā śrī-Śaṅkarācāryyam Amarendrayatīśvaram kurve prapañcasārasya sārasaṃgraham uttamam tatra prapañcasāre yad yac Chaṅkarācāryyair uktam mantrayantraprayogādi tat sarvam api sāratarāma eva tathāpīdānam mandaprajñāvatā vistaraśo jñātum anuṣṭhānaṁ (read "ātun") cāśakyatvād atyantopakāra-katvena yat sārābhūtan tad alpa-granthenaiva yathā [] sarvamantrayantratāntrasāragrahanam syāt tathā [] sarvatas sāram gṛhītvā mayā satsampradāyasarvasvābhidhavyākhyānoktamārgena vakṣyate () tatra punaḥ prasamgāt tatra tatra mantrakalpāntare mantrasārakramadīpikā Sanatkumārī[r]yyaśārādātilakamantradevatāprakāśikādan yad yan mantrayantrādy uktam tad api kiñcid kiñcid vakṣyate | tatra prapañcasāre [] prathamam tāvat kṣīrābdhan, etc.

It breaks off with the following words:—evam dhyatvā nyaset | om hrīm am nārāyaṇaṁ jyotir aham parajyotiṣi juhomi haṁssoham svāhā namaḥ hrīm ā 3 m.

98.

WHISH No. 97.

Size: $10\frac{1}{8} \times 1\frac{3}{4}$ in., (1) + 133 + (1) leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Dakṣiṇāmūrtisaṃhitā*, in 43 Pāṭalas (ff. 1—111), described as a 'Kaulaśāstra' by Mr. Whish.

It begins:—*dvitīyena caturtthena ṣaṣṭhenārkeṇa sundarī | indreṇa candrakalayāvidyāṃ sambhedyā ca svaraiḥ | ṣaḍam-gāni nnyajen mantrī hṛc chiraś ca śikhā(m) tathā | kavacaṇ netraṃ astraṇ ca namaḥ svāhā krameṇa ca | vaṣaṭ vaṇṣaḍ astraṇ ca phaḍ ebhis saha vinyaset | etc.*

F. 2:—*iti śrīdakṣiṇāmūrttisamhitāyāṃ ekākṣaralakṣmī-pūjāvidhiḥ pāṭalaḥ prathamah ||*

It ends (f. 111 b):—*tasya sāmvaṭsari pūjā śrīvidyādhiṣṭhitā bhavet || iti śrīdakṣiṇāmūrttisamhitāyāṃ madanā(read da-manā?)ropanānaimittikavidhānan nāma tricatvāriṃśatpāṭalaḥ || iti dakṣiṇāmūrttisamhitā sampūrṇā || śubham astu ||*

(2)

The *Kumārasaṃhitā*, in 10 Adhyāyas (ff. 112—133), described as a 'Kaulaśāstra' by Mr. Whish.

It begins (f. 112):—*śrīgurubhyo namaḥ | gurumūrttir ambikāṃ śrīkrṣṇaṃ śrīsāmbadakṣiṇāmūrttiṃ vande vinā-yakam kām vāṇiṃ sundaramūrttiṃ dharāṇiṃ śrīsamastā-yudhasampūrṇam ṣaṭbhujāṃ cādayānvitam | adhastād vanitā-kāram ādyam vande gajānanam | rañjitādrivare ramye munivṛndaniṣevite | kalpadrumaiḥ parivṛte śikhare hema-bhūṣite | ratnastambhasahasrais tu śobhite ratnamandape | ratnasimhāsanārūḍhan devyā saha mahēśvaram | draṣṭum samāgato brahmā praṇipatya kṛpānidhiṃ | baddh[v]āñjali-puto bhūtvā tuṣṭāva parameśvaram | brahmā | namaś śivāya devāya, etc.*

F. 113 b:—*iti śrīkumārasaṃhitāyāṃ sadāśivabrahmasam-vāde vidyāgaṇeśamantroddhāran nāma prathamoddhyāyah |*

F. 129:—*iti śrīvidyāgaṇapatikalpe rahasyāgame saṃgrā-mavijayo nāma aṣṭamoddhyāyah ||*

It ends (f. 133):—*kim atra bahunoktena sarvān kāmān avāpnuyāt || iti śrīkumārasaṃhitāyāṃ rahasyātirahasyan nāma daśamoddhyāyah || śrīgurubhyo namaḥ || etc.*

99.

WHISH No. 98.

Size: $12\frac{3}{4} \times 1\frac{3}{4}$ in., 100 + 68 + 65 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

A Commentary on a *Manual of Śrauta Rites*, viz. New and Full Moon Sacrifices (darśapūrṇamāsau). Laying of the Fire (ādhāna), and Animal Sacrifice (paśubandha), according to the school of *Āpastamba* (ff. 1—100).

It begins:—athāto darśapūrṇamāsau vyākhyāsyāmaḥ prātar agnihotram hutvā darbheṣv āsīno darbhan dhārayamāṇaḥ patnyā saha prāṇān āyamyā samkalpaṁ karoti darśena yakṣye | anunirvāpyaindravaimr̥dhena saha pūrṇamāsena yakṣye | tena parameśvaram prīṇayāmi darbhan nirasyāpa upaspr̥śya | vidyud asi + paimi dviḥ apa upaspr̥śya | yakṣyamāṇopa upaspr̥śati tad idaṁ sarva-yajñeṣūpasparśanam bhavati | etc.

F. 17b:—prathamah praśnas samāptah || śrīkṛṣṇāya namaḥ || dev[y]asya tvā + mādade | sphyam ādāya indrasya bāhur asi dakṣiṇas, etc.

F. 35b:—dvitīyapraśnas samāptah || idāṁ eke pūrvam samānanti prāśitram eke prāśitrapātra upastiryya, etc.

F. 49b:—tṛtīyah praśnas samāptah || ... atha yajamāno dakṣiṇe vedyante dakṣiṇena padā cāturo viṣṇukramān prācaḥ krāmaty uttaram uttarān jyāyāmsam | etc.

F. 56b:—atha nakṣatrāṇi | etc.

F. 71:—hariḥ om || śubham astu || (71b:) ādhānam trividham somapūrvam homapūrvam iṣṭipūrvān ceti | etc.

F. 76b:—hariḥ om || paśubandhaprayoga ucyate pravṛtṭipaurṇamāsyām amāvāsyāyām vā prātar agnihotram hutvā, etc.

It ends (f. 100):—sarasvatī | idam haviḥ | sarasvan idam haviḥ | agnabhagi (read agnir?) idam haviḥ | devā ajyapa ity ādi sarvaṁ samānam || hariḥ om etc.

(2)

Text of the Manual of Śrauta rites, on which the preceding work is the commentary (ff. 1—28).

It begins:—athāto darśāpūrṇamāsau vyākhyāsyāmaḥ : prātar agnihotram hutvā : darbheṣv ā + patnyā saha prānān āyamyā darśena yakṣye : anunirvāp(y)aindravaimrdhena saha paurṇamāsena yakṣye vapanam vidyud asi + paimi dvih apa upasprśya : asyām iṣṭyām addhvaryyun tvām vṛṇīmahe *etc.*

F. 17b:—caturtthah praśnas samāptah : ādhānaprayoga ucyate : uktanakṣatreṣu brāhmaṇādayagnin ādadhīran *etc.*

F. 23b:—paśubandhaprayoga ucyate : prāvṛtpaurṇamāsyām amāvāsyāyām vā : (prā)tar agnihotram hutvā, *etc.*

F. 28:—ayan te yonir iti punar agnim samāropyāgnyagāram prāpya mathitvāyatane nidhāya : upāvarohya : dhṛṣṭyā dānādi samānam : hariḥ om : śubham astu :

(3)

A Manual of Śrauta rites, viz the Agniṣṭoma, according to the school of Āpastamba.

F. 28b begins:—prātar agnihotram hutvā prānān āyamyā samkalpam karoti : tripūrṣasomapīthavicchedaprāyaścittārttham aindrāgnam paśun daurbrāhmaṇyanirharanārttham āśvinam paśun cāgniṣṭomīyasyopālabhyau kurvan somena yakṣye jyotiṣṭomenāgniṣṭomena rathantarasāmnaikavimśatidakṣiṇena tena parameśvaram priṇayāni : vidyud asi + mi dvih *etc.*

F. 48b:—patnīsamyājāntogniṣṭomīyas santiṣṭhate : hariḥ om : ye devā manojātā iti vratayati : āgnīddhre havirddhāne vā yajamānān jāgarayanti, *etc.*

It ends (f. 68):—vācaspataye brahmaṇa idam : tam agnim parityajya sāyam agnihotram (ju)homi : dhṛṣṭyā dānādi mārjjani (?) nāntam kāle prātarhomas santiṣṭhate-gniṣṭomah : hariḥ om : *etc.*

(4)

A Commentary on the preceding work.

It begins:—om kratusamkalpakāle : hotā : ko yajñah :

rtvijah | kā dakṣiṇeti prativacanam brūyāt mahan me
voco bhargo me voco yaśo me voca stomam me voca klptim
me voco bhaktim me vocas sarvam me voca iti¹ japitvā sa
vrto jayet | agniḥ te hotā, etc.

F. 28b:—ity āgneyakratu(h) samāptah | athoṣasyah etc.

It ends (f. 65b):—vācaspatinetyādi | ilāntā santiṣṭhate
ayāś cetyādi samsthājapas santiṣṭhategniṣṭomogniṣṭomah
hariḥ | om | śrīgurubhyo namaḥ |

100.

WHISH No. 99.

Size: $18\frac{1}{2} \times 1\frac{7}{8}$ in., 37 + 12 + 13 + 29 leaves, from 6 to 9 (in the
last part from 10 to 13) lines on a page.

Material: Palm leaves.

Date: The Siddhārthin year in which the MS. was written (see
below) may correspond to A. D. 1679—80 or A. D. 1739/40.

Scribe: Śeṣādri Sūri. See No. 34.

Character: Grantha.

(1)

The *Tarkaparibhāṣā*, by *Keśavamīśra* (ff. 1—30). See
Ind. Off. IV, p. 605 sq.

It begins:—bālopi yo nyāyanaye praveśam alpena
vāñchaty alasaśrutena | samkṣipyā yuktyanvitatarkkabhāṣā
prakāśyate tasya kṛte mayaiṣā | pramāṇaprameyasamśaya-
prayojanadr̥ṣṭāntasiddhāntāvayavatarkkanirṇayavādajalpa-
vitaṇḍāhetvābhāsacchalajātinigrahassthānān tatvajñānān
niśreyasādhigama iti nyāyasyādimam sūtram | asyārtthah
pramāṇādiṣoḍaśapadārtthānān tatvajñānān mokṣaprāptir
bhavatīti | etc.

It ends (f. 30):—etāvataiva bālavvyutpattisiddheḥ | iti
Keśavamīśrena viracitā tarkkaparibhāṣā samāptā | yādṛśam
grantham ālokya, etc. . . . siddhārtththyākhye tu varṣesmin
bhāskare simhasamsthite | likhitam paribhāṣākhyam gran-
tham Śeṣādrisūriṇā |

¹ Cf. Āp. Śraut. X, 1, 4.

² Cf. Āp. Śraut. XIII, 25, 10.

(2)

Fragment of the *Tarkabhāṣāprakāśikā*, a Commentary on *Keśaramiśra's Tarkaparibhāṣā*, by *Cinnambhaṭṭa*. (ff. 30b—37). See Aufrecht-Oxford, nr. 606. Burnell. Tanjore p. 112b.

It begins (f. 30b):—om sakṛn natvāpi yaṁ loko labhate śāntisampadaḥ sa naḥ pāyād apāyebhyaḥ yogānanda-nṛkesarī cikīrṣitasya granthasya niṣpratyūhaparipūrāṇāya śiṣṭācārapariprāptam viśiṣṭeṣṭadevatā[na]pranāmanam manasi nidhāya cikīrṣitam pratijānīte bālopīti : etc.

It breaks off (f. 37) with the words:—lakṣye tv apy avarttanam asambhavaḥ yathā gor ekaśaphatvam : kratv-antarvarttadhī (?).

(3)

The *Kāraḥarāda*, by *Jayarāma Bhaṭṭa Ācārya* (ff. 1—12).

It begins:—natvā viṣṇoḥ padāmbhojaṁ Jayarāmas samāsataḥ karoti kāraḥavyākhyāṁ iha samkhyāvatām mudā atra kāraṇakāni kartṛkarmmakaraṇasampradānā-pādānādhikaraṇāni ṣaṭ tatvaṁ ca na tat kriyānimittatvam caitrasya taṇḍulam pacatītyādaḥ, etc.

It ends (f. 12):—tatra saptamīti tat sūtrārthā ity adoṣaḥ : iti śrī-Jayarāmabhaṭṭācāryaviracita-kāraḥarādas samāptaḥ : namas te śārāde devī kāśmīrapuravāsini : tvām ahaṁ prārthayīṣyāmi vidyādānan tu dehi me : hariḥ om :

(4)

The *Vādaratnāvalī* (by *Rāma Śāstrin*), a fragment only (ff. 1—13). See Aufrecht CC. p. 562.

It begins:—kavitārkkikasimhāya kalyāṇagunaśāline śrī-mate Vemkaṭeśāya vedāntagurave namaḥ avighnam astu : bhāṣyam yadābharanabhāṣitam eva jātam yatsūtaniśva-sitam eva bhavanti vedāḥ yadvājivāhavaca eva purāṇa-jālam tam śrīgiriśam aniśam śaraṇam bhajāmi : vāgdevatān namaskṛtya vādibālavinodinim vādaratnāvalim kurmmas tarkkabhāṣānusārinim nanu granthādaḥ maṅgalam ava-śyam ācaraṇīyam etc.

It breaks off (f. 13) with the words:—*atas tatkālāvṛtti-
bhāvatvaṃ prāgabhāvatvaṃ iti pūrvoktadoṣābhāvād iti
sarvaṃ suṣṭhaṃ iti kāraṇatāvādaḥ । nanu yumi miśraṇā-
miśraṇayo.*

(5)

A fragment of a work on Nyāya, possibly belonging to the *Vādaratnāvalī* (ff. 1—29).

It begins:—*pratyakṣanirūpaṇānantaram upajīvyopajīva-
kabhāvasaṃgatyā anumānaṃ nirūpayitum pratijānīte atheti
athaśabda ānantaryyavacanah pratyakṣanirūpaṇasyārtthād
avadhitvaṃ avagamyata iti ata eva siddhatvaṃ api nirū-
pyata iti varttamānārtthakalaśaprayogeṇa cānumānanirūpa-
ṇasya sādध्यatvalābhah evaṇ ca siddhasāddhyasamabhi-
vyāhāre siddhaṃ sādध्यāyopayujyata iti nyāyena malinan
te vapu snāyā ity atrevātrāpi pratyakṣānumānanirūpaṇayoḥ
upajīvyopajīvakabhāvalābhah, etc.*

It breaks off (f. 29) with the words:—*niścitasāddhyavad-
vṛttatvāt asādhāranyāpattiḥ iṣṭatvāt asādhāraṇasatprati-
pakṣayor anityatādoṣatvavādināṃ prācāṃ matenaital la-
kṣaṇād iti.*

101.

WHISH No. 100.

Size: $16\frac{1}{4} \times 1\frac{3}{8}$ in., (1) + 70 (numbered as leaves 45—114) + 1 (odd leaf between ff. 81 and 82) + (1) leaves, from 6 to 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Grantha (one leaf between ff. 81 and 82 in Malayalan).

Injuries: The first two leaves are slightly damaged.

Fragment of a work (probably some Commentary) on Nyāya philosophy.

It begins (f. 45):—*yat kimcit sādध्यaniṣṭhādheyatvāni
rūpakādhikaraṇatvaṃ vā ādye kevalānvayīti kevalānvayisā-
ddhyaka ity artthah avyāpe **** (broken) yatisāddhyaniṣṭheti
dvitīyenāne(ne)ti vahnimān dhūmād ity ādau ādye doṣān-
taram āha kvacid iti viśiṣṭasattāvan jāter ity ādau sattā-*

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

F. 51.—in pāṇḍulakṣaṇakāṣṭhāḥ : paribhāṣam evety
—kāṣṭhāḥ pāṇḍulakṣaṇakāṣṭhāḥ.

F. 70—~~Handwritten text~~ **sādhya-guṇa-**
~~Handwritten text~~

F. 74—~~Handwritten text~~ era paristhaya darsayati koci to tv
in ~~Handwritten text~~ sadantam.

F. 85:—Sattabānabhaṣane samadīpaka is iṅge uddo-
ṣṭha anagāhikā īṣṭa 32

F. 12:—*the same as drawn and taken in*
by the same person, etc.

[illegible]

F. 1175 — *the same sensitive gunasāmāyābhāra-
syopamāhāracchedana. etc.*

F. 112.—kēch ts vāgys mīshvām kīncid avacchinna-
mīkabhinnatam etc.

It ends in 114:—**na pratyogāśacchedahaviṣṭajā-
nam nābhāpratyaksamāne hetuḥ idam tv ādina ābhāra-
pratyakṣe vācchikāḥ; na tāva ābhāpratyaksaviśeṣe
māhātmyād ata ita viśaṁśacchedahaviṣṭajen viśeṣe
viśaṁśam it nityena nābhāpratyakṣam ananubhavāt
vivechin cedam ābhāraṁjanyam anubhūh | śrigurubhyo
namah |**

102.

~~Wash~~ No 101

See 14-15-16 leaves. 8 or 9 lines on a page.

Martin Luther King

1942 1943 1944 1945

Character: Genuine

119

The *Gandavyāsa Dharmaśāstra* is 3 *Adhyāyas* or 29 smaller subdivisions called '*Adhyāyas*' in the Commentary, and in Stenzler's edition.

2 MAY 1964

It begins:—vedo dharmmamūla(m) tadvidan ca smṛti-
śile, *etc.*

In I, 44 this MS. supports the reading sṛeṇu adopted
by Stenzler from his Telugu MS. See 'The Institutes of
Gautama', ed. by A. F. Stenzler. p. iv.

The *first* Adhyāya ends after the 9th chapter ('Adhyāya'
9 in Stenzler's ed.). f. 7:—acāraṃ prathamoddhyāyaḥ

The *second* Adhyāya ends after the 19th chapter
(‘Adhyāya’ 19 in Stenzler's ed.). f. 13:—vyavaharan dvitī-
tīyoddhyāyaḥ ||

Then follows the 20th chapter which is not found in
Stenzler's edition.

It begins:—atha catuṣṣaṣṭiṣu yatanasthaneṣu duḥkhaṇy
anubhūya tatremāṇi lakṣaṇāṇi bhavanti, *etc.*

The chapter ends:—viśuddhāiḥ lakṣaṇaiḥ jīyante dhar-
mmasya dhāraṇād iti dharmmasya dhāraṇād iti - 20

Chapters 21—29 correspond to Adhyāyas 20—28 in
Stenzler's edition.

It ends:—iti dharmmo dharmmaḥ || 29 || prayaścittam
trītyoddhyāyaḥ || karakṛtam aparadham kṣantum arhanti
santaḥ (read sādhaḥ?) || koṭikannyapradānaṇ ca koṭigoda-
nam eva ca | apūryyāma(read °yyamāṇa?)sahasraṇam tat-
maḥ prātarāhutiḥ || koṭigodāvarisṇanam makararke sita-
site | tat phalaṃ samavāpnoti sayamphomavalokanaṭ | dāntam
kṣāntam jitakrodham jitendriyam akalmaṣam | tam agrya-
brāhmaṇam anye śeṣāt (read manye śeṣaḥ) śūdra iti smṛtaḥ
yac caitanyaṃ anasyūta (read anusyutaṃ?) jagratsvapnasu-
suptiṣu | tad eva tvam idaṃ [n]tatvam ito nasy adhikam
param || śrīguru° . . . namo namaḥ ||

(2)

The *Mitākṣarā*, a Commentary on the *Gautamya
Dharmaśāstra*, by *Haradattamiśra*. It is incomplete. The
first Adhyāya (of the smaller subdivisions) is wanting, and
at the end one leaf seems to be lost, containing the end
of the Commentary.

It begins:—prāgupañcanayanāt¹ kamacaravadapabalaḥ

¹ Read prāg upanayanāt.

āpatkālasyopānayanasya grahaṇam : ā ṣoḍaśāt brāhmaṇa-
syetyādi brahmacārīti liṅgāt na hi nityakālāt prāk striga-
manasya prasamgosti, *etc.*

The second chapter ends (f. 9):—Haradattamiśravira-
citā(yām) mitākṣarākhyāyām Gautamadharmmaśāstratikāyām
dvitīyoddhyāyaḥ :

The Ist Adhyāya (ācāraṃ) ends f. 39.

End of the IInd and beginning of the IIIrd Adhyāya
(f. 102b):—iti Haradattamiśraviracitāyām mitākṣarākhyā-
yām Gautamīyatīkāyām ekonaviṃśoddhyāyaḥ : atha ca-
tuṣṣaṣṭiṣu yātanāsthāneṣu du(h)khāny anubhūya tatremāni
lakṣaṇāni bhavantīti karmmavipākāddhyāyasya vyākhyānan
durllabham : *etc.*

It breaks off with the last but one Sūtra (28, 51
Stenzler):—yatoyam aprabhavo bhūtānām himsānugraha-
yogeṣu : prabhavaty asmād iti prabhavaḥ kāraṇam :
(tathāha).

103.

WHISH No. 102.

Size: 15 × 2½ in., (1) + 160 (numbered 130 to 289 in continuation
of No. 88 = Whish No. 87) + (2) leaves, about 13 lines on a page.

Material: Palm leaves.

Date: The MS. was written in the Paridhāvin year, corresponding
to 967 of the Kollam era, or A. D. 1792.

Scribe: Subrahmanya.

Character: Grantha.

The *Śivarahasyakhaṇḍa* from the *Śaṅkarasaṃhitā* of the
Skanda-Purāṇa, continued from MS. Whish No. 87 (No. 88),
and containing the *Devakāṇḍa* (ff. 130—141), *Dakṣakāṇḍa*
(ff. 142—181), and the *Upadeśakāṇḍa* (ff. 182—289).

It begins:—mātāmahamahāśailam mahas tad apitāma-
ham : kāraṇaṁ jagatām vande kaṇṭhād uparivāraṇam :
śrīgurubhyo namaḥ : śrīsarasvatyai namaḥ śivāya on
namaḥ atha vikṣya guho devān jāvantapramukhān iha :
bandhitān ānayety āha vīrabāhum tadāsuraiḥ sa tatheti
vinirgatya guhājñām śīrasā vahan : *etc.*

The Devakāṇḍa (in 7 Adhyāyas) ends f. 141b:—om ity ādimahāpurāṇe śrīskānde śaṃkarasamhitāyām śivarahasyakhaṇḍe devakāṇḍe saptamoddhyāyah ṁ om śivāya namaḥ ṁ devakāṇḍas samāptaḥ ṁ yādṛśam pustakan dṛṣtvā, *etc.* . . . Subrahmanyasya svahastalikhitaṁ ṁ

The Dakṣakāṇḍa begins (f. 142):—harividhimukhyavandyaṁ sarvakarttāram īśam padanatataduritaghnam śāśvataṁ vaktratundam ṁ abhayavaradahastam śambhuputram gateśam hrdayakamalamaddhye santataṁ cintayāmi ṁ ṛṣayah dakṣāddhvaras tvayā proktāḥ (read °ah) purā sūta tapodhana ṁ jayantāyendraputrāya samāsenā brhaspatiḥ *etc.*

This Kāṇḍa ends (f. 181b):—om ity ādimahāpurāṇe śrīskānde śaṃkarasamhitāyām śivarahasyakhaṇḍe dakṣakāṇḍe catvāriṁśoddhyāyah ṁ śrīminākṣīsundareśvarābhyān namaḥ ṁ hariḥ om ṁ dakṣakāṇḍas samāptaḥ ṁ . . . Subrahmanyasvahastalikhitaṁ ṁ śrīdakṣiṇāmūrttaye namaḥ ṁ

The Upadeśakāṇḍa begins (f. 182):—om viśveśvaram viśvavandyaṁ vimalajñānabodhakam ṁ upadeśakāṇḍam muktyarttham umāputran namāmy aham ṁ subrahmanyam sureśānam dhūryyakotīsamaprabham ṁ sukumāram aham vande sadā sarvāṃgasundaram ṁ *etc.*

It ends (f. 289b):—om iti śrīmatskānde mahāpurāṇe śaṃkarasamhitāyām śivarahasyakhaṇḍe upadeśakāṇḍe pañcāśītitaṁoddhyāyah ṁ om śivāya namaḥ ṁ samāptam idam upadeśakāṇḍam ṁ hariḥ om ṁ . . . Subrahmanyān svahastena likhitaṁ . . . śaṃkarasamhitasaptakāṇḍam parisamāptam 9 100 60 7 śrīmeṣamāsam ṁ paritāpīnāmasaṁvatsaram caitramāsam parisamāptam ṁ om . . . śubham astu ṁ

On the same leaf written by Mr. Whish:

“100

967

825

This copy written in 1792 AD April May

Here ends the 7th & last Kāṇḍam of the Saṅkara Samhitā.”

104.

WHISH No. 103.

Size: $12\frac{1}{4} \times 2$ in. 1 + 10 + 80 + 2 leaves. 10 or 11 lines on a Malayalam page. 8 or 9 lines on a Grantha page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: The first two works (10 leaves) in Malayalam, the rest in Grantha.

(1)

The *Sāṅkhyasaptati*, or *Sāṅkhyakārikā*, by *Īśvarakṛṣṇa* (ff. 1—3).

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu duḥkhatrayābhīghātāy jīṇāsā tadapaghātake hetau drṣṭe sāvartthā cen naikāntātyantatobhāvāt drṣṭavad āśravikas sa hy avisuddhikṣayātīśayayuktah. etc.*

It ends (f. 3b):—*saptatyām khalu yertthās tertthāḥ kṛtsnasya śaṣṭitantrasya ākhyāyikāvirahitāḥ paravādavivar-jitās cāpi : tathā ca rājavārttikam : pradhānāstitvam ekatvam artthamatvam athānyatā parārtthyañ cātmano naikyam viyogo yogavivacaseśavṛttir akarttṛtvam laukikār-tthās tathā daśa viparyayaḥ pañcavidhas tathoktā nava tuṣṭayaḥ karanānām asāmartthyād aṣṭāvimsatidhā vadhaḥ iti śaṣṭiḥ padārtthānām aṣṭābhis saha siddhibhiḥ : namah Kapilāya . . . śubham astu : :*

(2)

The *Bhāṣyārīhasaṃgraha*, by *Brahmānanda Yati*, the pupil of *Viśveśvarānanda* (ff. 4—10).

It begins (f. 4):—*hariḥ śrīgaṇapataye namaḥ avighnam astu ghaṭarūpeṇa yo bhāti paṭarūpeṇa ca prabhuḥ sarvā-bhāvāsakam vande tam ahaṇ devakīsutam śrīmatbhāṣyāmy-tāmbhodher arttharatnam samuddhare hnum (?) laṃkurv aṇcane ? naryāḥ kaṇṭham kaustubhavaddhariḥ śrutismṛtī-lāsapurāṇāni hi brahmaṇi pramāṇam teṣāṇ ca trividhā pravṛttiḥ keśāñcit pariṇāmadrṣṭyanusāriṇi anyeṣāṃ vivar-ttadrṣṭyanusāriṇi pareṣāṃ apavādadrṣṭyanusāriṇi. etc.*

:—All this *tathā ca . . . siddhibhiḥ* from the *Tattvakaumudī* of *Vācaspatimīra*, and faulty. Prof. Aufrecht.

It ends (f. 10):—atrāntaḥkaraṇopādher bādhitatvān na gamanādisamkā iyaṁ evaitat sūtrasaṁdarbhapratiṇādyā bhāṣyakārādyabhimatā ca iti śrī-Viśveśvarānandaguruprasādāsāditasarvajñatvena Brahmānandayadinā (sic) kṛtasrīmatbhāṣyārtthasamgraha(h) samāptaḥ śrīmatbhāṣyāhvayo viṣṇuḥ prasīdatu sadā mama yadīyarasam āsvādyā na manonyapumartthadrk ॥ ॥ śrīgurubhyo namaḥ śrīsūryādisarvagrahebhyo namaḥ śrīrāmāya namaḥ etc.

(3)

A Commentary on the *Sāṅkhyasaptati*, by *Vācaspatimiśra* (ff. 1—45).

It begins:—ajām etām lohitaśuklakṛṣṇām bahviḥ prajāḥ sṛjamānān namāmaḥ ajā etaṁ juṣamānām bhajante jahaty enām bhuktabhogā ॥ asamastān ॥ Kapilāya mahāmūnaye śiṣyāya tasya tasya cāsmarāye Pāñcasīkhāya tatheśvara-kṛṣṇāyaite namasyāmaḥ ॥ iha khalu pratipitsitam arttham pratipādayan pratipādayitāvadheyavacano [bhavacano] bhavati prekṣāvatām apratipitsitan tu pratipādayat nāyam laukiko na parīkṣaka iti prekṣā(va)tbbhir unmattavad upekṣyeta sa caisām pratipitsitortthah yo jātaḥ puruṣārtthāya kalpate ity ādipsitaśāstraviṣayajñānasya paramapuruṣārtthasādhana-tvāhetukān tadviṣayajijñāsām avatārayati duḥkhatrayā-bhigātā jijñāsā tadapaghātake hetau evaṁ hi śāstraviṣayo na jijñāsyeta yadi duḥkhan nāma jagati na syāt. etc.

F. 45:—ity āryyāmatir yasya soyaṁ āryyāmatih etac ca śāstram sā śrī-Vācaspatimiśraviracitā sāmkyasaptativyākhyā sampūrṇā ॥ hariḥ om ॥

(4)

The *Sāṅkhyavivaraṇatattvakaumudī*, a Supercommentary on *Vācaspatimiśra*'s work (No. 3), by *Bodhabhārati*, a pupil of *Bādhāranya*¹ (ff. 45—80).

It begins:—yatprasādād ajan nityam ātmānam aśarīri-
nam ॥ vijajñau tān gurūn bhaktyā namāmi karuṇākarān
śrīmat-sāmkyasaptatim vyācikyāsū bhagavān Vācaspatiḥ

¹ The author's name is generally given as *Bhāratiyati*, pupil of *Bodhāranya*. (Prof. Aufrecht.)

prārīpsitasya granthasyāpratibandhena parisamāptiprabala-
pratyartthino vyudā(read vyūhā)rttham śiṣṭācāraparipālānāya
ca pradhānasya puṁ(so) bhogāpavargārttha(m) pravṛttila-
kṣaṇaśāstratātparyyakathanapūrvakam pradhānam puruṣāṁś
ca namasyaty ajām ekam ity ādiślokena na jāyata ity ajā
syān mūlaprakṛtiḥ tā namāma ity uttarenānvayaḥ nanu
tasyās satbhāve pramāṇābhāpānir viṣayatvan namaskāras-
yeti cet tatrāha bahviḥ prajāś sṛjamānād iti, etc.

It ends:—śaktituṣṭisiddhākhyā ity ārabhya viparyy(ay)āda-
yaḥ pādārttha iti ṣaṣṭiḥ padārtthāḥ kathitā ihety artthah ।
kva śrī-Vācaspathē(h) sūktiḥ kva ca mandasya me matiḥ ।
kāyitam etac ca yat tat (?)¹ cchoddhyam subuddhibhiḥ । iti
śrī-Bādhārāyaśrīpādaśiṣyaparamahamsaparivrājakācāryyā-
śrī-Bodhabhāratīśrīpādakṛtā sāmukhyavivaranatatvakaumudī
samāptā . . . śubham astu ।

105.

WHISH No. 104.

Size: $15\frac{1}{2} \times 1\frac{1}{4}$ in., (2) + 93 + (2) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Probably early 18th century.

Character: Grantha.

The *Vedāntaśāstrasiddhāntaleśasamgraha*, in 4 Paricchedas. by *Appayya Dīkṣita*, son of *Raṅgarāja Dīkṣita*. On the outside cover the following titles are given: “*Siddhāntaleśasamgraha*, or *Siddhāntabhēdasamgraha*, or *Siddhāntasūtrasamgraha*.” An edition of this work has been published in vol. I, Part I of the Vizianagram Sanskrit Series (Benares 1890). See also Ind. Off. IV, p. 790 sq.

It begins:—yadvikṣaṇam sakalabhūta(m) ca yasya sṛṣṭir
yyasya smitam sakalabhautikasṛṣṭir eṣā । yanmāyayā vīla-
sitaṁ jagad indrajālam tasmai namo bhagavate parameśva-
rāya । adhigatabhidā pūrvācāryyān upetya sahasradhā
sarid iva mahīdeśān samprāpya śauripadotgatā । jayati
bhagavatpādaśrīmanmukhāmbujanirgatā jananaḥarīṇī sūktir
brahmādvayaikaparāyaṇā । etc.

¹ Mitra, Notices No. 2820 reads: kva cāpi sanmatam tattvam iti.

It ends:—iti vedāntasāstrasiddhāntaleśasamgrāhe catur-
tthaḥ paricchedaḥ ॥ vidvatguror vihi¹ taviśvajidaddhvarasya
śrīsarvatomukhamahāvratayājisūnoḥ śrī-Raṃgarājamakhina
śritacandramaulir asmy Appadīkṣita iti prathitas tanūjah
tantrāṇy adhītya sakalāni sa tātāpāda² vyākhyānakauśala-
kalāviśadīkṛtāni | ātmāya vākyaṃ³ anuruddhya ca sampra-
dāyasiddhāntabhedalavasamgraham ity akārṣit siddhā-
ntarītiṣu mayā bhramadūṣitena syād yad yathāpi likhitam
yadi kiñcid asya | samśodhane sasrayās (?) sadayā bhavantu
satsampradāyapariśīlananirviśamkāḥ ॥ hariḥ om : śabdā-
ntarābhyāsagūṇasamkhyā prakā(ṛa?)ṇanāmadheyāni bheda-
sādhakapramāṇāni ॥ ... karotu mama kalyāṇam karuṇānīdhir
īśvaraḥ | janānasthitisamhārā(ṇ) jagatām vidadhāti yaḥ
śrīmanmahādevāya śāmbāya (read sām̐bāya) parasmai
brahmaṇe namaḥ ॥ om brahmaiva satyaṇ jagan mithyā on
tat sat ॥ śiva śiva ॥ śrī ॥ śubham astu.

106.

WILSH No. 105.

Size: $14\frac{1}{4} \times 2\frac{1}{8}$ in., (1) + 23 [14—23 marked by letters from *ka* to *jha*] + 30 + 1 [single leaf inserted between 21 and 22] + 41 leaves, from 9 to 12 lines on a page.

Material: Palm leaves.

Date: The MS. consists of old and modern parts. The first leaf and ff. 22—41 at the end of the MS. are written by a different hand and have a more modern appearance. The older parts may have been written in the beginning of the 18th century, the modern parts at the end of the 18th or beginning of the 19th century.

Character: Grantha.

(1)

A philosophical treatise, or fragment of a larger work (*Gādādhari*?) called *Yogyatāvādārtha* (ff. 1—13). See Aufrecht CC. p. 482.

The first leaf (marked f. 13) begins:—ekapadārtthasam-
sarge aparapadārtthaniṣṭhātyantābhāvapratiyogitvaprakā-

¹ Doubtful akṣara.

² *sadāvadāta* Ed.

³ *āsthāya mūlam* Ed.

rakapramāviśeṣyatvābhāvo योग्यात[म] इदृशी च योग्यात
घातम ञायत्ये अत्रा वरुतते, *etc.*

F. 8:—योग्यातवदस समपुतह ॥

F. 13b:—योग्यातवदरुतुतह समपुतह हरिह ओम.

(2)

A philosophical treatise (part of the *Gādādhari*? See Aufrecht CC. p. 147, s. v. viśayatāvāda and viśayatāvādārtha), called *Laukikaviśayatāvādārtha* (ff. 14—19).

It begins:—ghaṭam sāksātkaromīty anuvyavasāyaviśayatayā laukikaviśayatāyā atiriktāyās siddhir iti navīnāḥ | *etc.* See the beginning of the *Laukikaviśayavicāra* in MS. Walker 201i, Aufrecht-Oxford, p. 245. Cf. Mitra, Notices, Nr. 143. Ind. Off. IV, p. 648. Hall, p. 41 sq.

It ends (f. 19):—samāpto laukikaviśayatāvādārthah ॥ śrīveṃkaṭeśāya namaḥ ॥ *etc.*

(3)

The *Parāmarśavādārtha*, another treatise or fragment from the *Gādādhari* (ff. 19b—23b). See Aufrecht-Oxford, Nr. 611: *Navīnamatavicāra*.

It begins:—anumitīm pratiparvatīyadhūmavyāpako vahnir ity ākārakah parāmarśa eva hetuḥ, *etc.*

It breaks off with the words:—dhūmīya ity ākārakabādhādipratibaddhyatvaprasaṃgaḥ tādṛśadhūmaprakāratāyā.

(4)

The *Vedāntaparībhāṣā*, by *Dharmarājādharīndra*, a pupil of Veṅkaṭanātha, and the author of the *Tarkacūḍāmaṇi*, and of several Commentaries (ff. 1-12). See Aufrecht CC. p. 269. The first leaf contains the beginning of the first Pariccheda (as far as p. 3, l. 6 in the edition of the text published at Calcutta, Śake 1769), while ff. 2-12 contain the two last Paricchedas.

F. 1 begins:—yadavidyāvilāṣena bhūtabhautikasṛṣṭayah | tan naumi paramātmānam saccidānandavigraham | yadantevāsipañcāsyair nnirastā bhedivāraṇāḥ tan naumi narasimhākhyam yatindram paramam gurum | śrīmat-Veṅkaṭanā-

thākhyān vilāṃkūṭinivāsinah | jagatgurūn ahaṃ vande
sarvatantrapravarttakān | yena cintāmanau ṭikā daśaṭikā-
vibhañjanī | tarkkacūdāmanir nnāma kṛtā vidvanmanoramā
ṭikā śāśadharasyāpi bālavvyutpattidāyini | padayojanayā
pañcapādikā vyākṛtā tathā | tena bodhāya mandānām vedā-
ntārtthāvalambini | Dharmmarājāddhvarīndreṇa paribhāṣā
vitanyate | iha khalu dharmmārtthakāmamokṣākhyeṣu ca-
turvidhapuruṣārttheṣu mokṣa eva paramapuruṣārtthaḥ. etc.

F. 8b:—iti Dharmmarājāddhvarīndraviracitāyām vedā-
ntaparibhāṣāyām viṣayaparicchedaḥ ||

It ends (f. 12):—iti siddham prayojanam | iti Dharmmarā-
jāddhvarīndraviracitāyām vedāntaparibhāṣāyām aṣṭama-
paricchedaḥ | hariḥ om om brahmādibhyo brahmavidyā-
sampradāyakartṛbhyo namaḥ | vedāntaparibhāṣeyam sarasā
likhitā mayā | etena vāndito devaḥ keśābhyaṃ priyatām
hariḥ.

(5)

The *Vedāntaśikhāmaṇi*, a Commentary on the *Vedānta-
paribhāṣā*, by *Rāmakṛṣṇādhvarin*, the son of the author
Dharmmarājādhvarīndra (ff. 13—30, 1—41). The two first
Paricchedas only. A lithographed edition of this work, with
a commentary, was published at Benares (202 foll., oblong).

It begins (f. 13):—vāgīśād yās sumanasas sarvārtthā-
nām upakrame | yan natvā kṛtakṛtyā[su] syus tan namāmi
gajānanam | naidāghabhānukiraneṣv iva vāripūras sarvo
vibhāti yadabodhavaśāt prapañcaḥ | mālāphaṇīva ca ni-
milati yatprabodhāt tat brahma naumi sukham adva-
yam ātmarūpam | ā setor ā sumeror api bhuvi veditān
Dharmmarājāddhvarīndrān vandeḥan tarkkacūdāmanima-
ñjananaksīradhims tātapādān | yat[sa]kārūnyān mayābhūd
adhigatam adhikan durgraham sūkṣmadhikair apyāntam
śāstrajātam jagati makhakṛtā Rāmakṛṣṇāhvayena | vedā-
ntaparibhāṣākhyām soḥan tātavinirmmitām | vyākaromi
kṛtām sarvām śrutyantārtthaprakāśikām | etc.

After f. 30, a new numbering of leaves begins, but no-
thing seems to be missing.

End of the MS.:—vā mithyātvam bodhyam anumānarū-
peṇa prayojanam upasamharati tasmād iti || iti Dharmmarā-
jāddhvarīndrātmaja-śrī-Rāmakṛṣṇāddhvariviracite vedānta-
śikhāmaṇau anumānaparicchedaḥ || śrī-Rāmakṛṣṇāya namaḥ ||
hariḥ om ||

107.

WHISH No. 106.

Size: $12\frac{5}{8} \times 1\frac{7}{8}$ in., (2) + 95 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. cannot be many years older.

Character: Grantha.

Injuries: One of the three leaves ff. 82 to 84, and parts of the two others are lost, so also part of f. 89.

The *Prapañcahṛdaya*, in 8 Paṭalas, described by Mr. Whish as 'an admirable cyclopaedia of modern works of Science.'

It begins:—lokadehādikāryyāṇām kāraṇasyādikāraṇam |
prapañcahṛdayādhāram tan namāmi sadā harim | athedā-
nīm aśeṣapuruṣārtthaśeṣatayā sakalaprapaṇcoyam iha pra-
darśyate sa tu trividho vedyavidyāvettrprapañcabhedena
tatra vedyaprapaṇco dvidvidhaḥ tanubhuvanabhedena tatra
tanur dvidvidhā[h] sthāvarajaṃgamadehena tatra pañcavidha
sthāvarah, etc.

Paṭala I (tanubhuvanaprakaraṇan nāma) ends f. 18,
P. II (vedaprakaraṇan nāma) f. 23b, P. III (śaḍaṃga-
prakaraṇan nāma) f. 34b, P. IV (caturttham upāṃgapra-
karaṇam) f. 48b, P. V (upavedakāraṇan nāma) f. 59b,
P. VI (beginning:—athedānīm aśeṣapuruṣārtthāgryas sa-
kalasamsārāduḥkhapravahanivarttako mokṣopi [vi]pradar-
śyate |) ends f. 66, P. VII (jñānaprakaraṇa) f. 74b.

It ends:—vaiśvānara svayam vahnir brahmarandhravinir-
gataḥ | yathaiva mathito vahnir aranīm sandahet tathā |
santāpayati svan deham āpādataalamastakam | brahmaivā-
sau bhaved ātmā na punar janmabhāg bhavet | nānāvijñā-
najananaṃ vidvajjanamanoharam | prapañcahṛdayākhyam

hi prapañcottamabhūṣaṇam | samyakjñānapradamśaś ca
da (?) jñānam sarvavastuṣu | aprakāśyam idan tantram
samhāraṇanadāhakaṁ | iti prapañcahṛdaye aṣṭamaḥ pa-
ṭalaḥ | prapañcahṛdayam samāptam om . . . Śrīgurubhyo
namah .

108.

WHISH No. 107.

Size: $15\frac{1}{4} \times 2$ in., (1) + 266 + (1) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. may be about 100 years older.

Character: Malayalam. Two different hands, a larger one (ff. 1 to 112b), and a smaller one (ff. 112b to the end). The leaves are numbered by letters, according to the system mentioned above to No. 19. After f. 247, a new foliation begins, by the letters ka, kha, ga, etc.

The *Mīmāṃsā-Tantravārttika*, by *Kumārila Ścāmin*, beginning with I, 4, 3 and ending with the end of the second Pāda of the third Adhyāya.

It begins:—hariḥ | idānim ayaugikeṣu vrihyādīval lokarū-
dheṣu jātiguṇavacanaśabdeṣu cintā na hy ānumānikakaraṇa-
tvānurodhena pratyakṣaprasiddhibādhas sambhavaṇṇititī pu-
rvādhikaraṇenāsiddhiḥ nanv ājyai stuvate prsthai stuvate
bahiṣpavamānena stuvata ity upapattivākyaṭvād etāny udā-
harttavyāni tathā hi utpattau nāmadheyam vā guṇo vāpy
avadhāritam (*sic*) vyavahārāṁgatām yāti saivodāharanaksama
sā tu nodāhṛtā sūtrakāreṇa yasmin guṇopadesa iti guṇava-
kyasyāśritatvāt, etc.

The 1st Adhyāya ends (f. 30b):—iti mīmāṃsātantravā-
rttike prathamasyāddhyāyasya caturtthaḥ pādaḥ sama-
ptaś cāddhyāyah .

The first Pāda of the 2nd Adhyāya ends on f. 114a, the second Pāda ends on f. 175, the third Pāda ends on f. 196b. The second Adhyāya ends on f. 205b.

The MS. ends with the 2nd Pāda of the 3rd Adhyāya :
tasmāt sarvavitānām indrasomasavanasambandhitvan mīmā-

travat bhakṣaṇam iti siddham | ity ācāryya-Kumārilaśvā-
miviracite guruvākyaśaṣaṁgrāhe mīmāṁsātantravārttikē
tṛtīyasyāddhyāyasya dvitīyaḥ pādaḥ |

109.

WHISH No. 108.

Size: $7\frac{5}{8} \times 1\frac{3}{4}$ in., 84 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kuvalayānandīya*, by Appayya Dīkṣita. See Aufrecht CC. p. 113. Other copy below No. 127.

It begins:—śrīgurubhyo namaḥ | parasparatapaśampat-
phalātita(read phalāyita?)parasparau | prapañcamātāpitarau
prāñcau jāyāpatī stumaḥ | utghāṭya yogakalayā hrdayābja-
kośam dhanyaiś cirād api yathāruci gṛhyamāṇaḥ | yaḥ
prasphuraty avirataṁ paripūrṇarūpaś śreyas sa me diśatu
śāśvatika(m) mukundaḥ | alaṁkāreṣu bālānām avagāhanasi-
ddhaye | lalitah kriyate teṣāṁ lakṣyalakṣaṇaśaṁgrahaḥ |
yeṣāṁ candrāloke drśyante lakṣyalakṣaṇaślokaḥ | prāyas
ta eva teṣāṁ itareṣāṁ tv abhinavā viracyante | etc.

It ends:—guṇena tadīyasnānato gaṁgāyāḥ | pāvanatva-
guṇo varṇitaḥ | guṇopāyadvarṇyate sa ullāsaḥ dītivārdha-
mādyasyodāharaṇam (sic) | tatra pativratāmahimā guṇena
tadīyasnānato gaṁgāyāḥ iti kuvalayānandīyam sarpūrṇam |
hariḥ om |

110.

WHISH No. 109.

Size: $6\frac{7}{8} \times 1\frac{5}{8}$ in., (2) + 41 + (3) leaves, 7 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831.' The MS. is probably not much older.

Character: Grantha.

A fragment or fragments of a work belonging to the *Samgītaśāstra*, and treating of the art of dancing and

acting, but chiefly of the various motions of the hands used by female dancers (*abhinaya*).¹ The title *Nāṭyalakṣaṇa* given by Mr. Whish is doubtful. A work called *Abhinayadarpaṇa* (see below) is mentioned by Burnell, Tanjore, p. 60.

The MS. begins:—*hastabhāvaśirodr̥ṣṭirekhāpuṣpāñjalis tathā | mukhacāliyacāliyā dvādaśāṅgam atah param || patākalakṣaṇam | prasāraṇam aṅgulīnām aṅguṣṭhasya ca kuñcanāt patākākhyakaraproktaḥ karaṭīkavicakṣaṇaiḥ | nāṭyārambhe pārivāhe vare vastuniṣedhake | kucasthale niśāyān ca nadyām amaramaṇḍale | etc.*

F. 30b ends:—*ity abhinayadarpaṇam || hariḥ om | śrīgurave namaḥ |*

F. 31 begins:—*hamsāsya hastalakṣaṇam | maddhyamādyās trayoṅgulyo viralā prasṛtā yadi | tarjanyāṅguṣṭhasaṁśleṣāt karo hamsāsyaako bhavet | etc.*

F. 35 ends:—*vāme tu mṛgaśīrṣam syāt dakṣiṇe ca kapitthakam | rādhāyā darśane caiva ratnāvalī niyuḥyate || śrīgurubhyo namaḥ ||*

F. 35b begins:—*raṅgalakṣaṇam | purodeśe narapater ddaśahastaparākramāt | devālaye sabhāyān ca bhaveyuḥ puratas tathā | etc.*

F. 36b breaks off with the words:—*anyathā nr̥tyate caiva brahmahatyādipātakam | etau tau viparītau tu baddhne strīpumsayos tathā ||*

F. 37 begins:—*makāras tu mahādeva dakāro danujāntakāḥ | etc.*

F. 38 ends:—*purato Bharatācāryyo narttakivākalāvati | tatpāścāt gāyakas tiṣṭhet pāścāt gaṇikā daśa | aṣṭau sadvā catasro vā bhaveyu pa (read bhaveyuḥ) | vibhramānvitāḥ iti nāṭyalakṣaṇam ucyate || hariḥ om ||*

F. 39 begins:—*tantrīrāja namas tubhyam tantrī layasamānvitā | gandharvakulasambhūta śeṣākāra namostu te | etc.*

The MS. breaks off (f. 41) with the words:—*stambapralayaromāñcasvedo vaivarṇyam eva ca | āśruvaispūryyam ity aṣṭau sātīkāḥ parikīrtitāḥ |*

¹ As Prof. Aufrecht informs me, the work is the *Abhinayadarpaṇa*, attributed to *Nandikeśvara*.

III.

WHISH No. 110A.

Size: $14\frac{3}{8} \times 1\frac{1}{4}$ in., (1) + 233 + 4 + 37 + 37 + 43 + (1) leaves, generally 9 or 10 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th century.

Character: Grantha (the first three works), and Malayalam (the two last works).

(1)

The *Horāśāstra*, i. e. *Varāhamihira's Brhājñātaka*, with a Commentary (*Subodhinī*), Adhyāṣas II—XXV. (Ff. 233.) See Ind. Off. V, p. 1093 sq.

It begins:—*atha grahayonibhedāddhyāyo vyākhyāyate tatra prathamena ślokena pūrvoktasya horākhyasya kāla-puruṣasyātmādisvarūpaṃ rājādirūpatvaṃ cāha | kālātmā dinakṛn manas tuhinagus satvaṃ, etc.*

F. 24:—*iti Varāhamihirācāryyaviracite horāśāstre dvitīyoddhyāyaḥ ||*

Adhyāya 4 ends f. 48, A. 5 f. 67b, A. 7 f. 113, A. 11 f. 151b, A. 16 f. 177, A. 20 f. 192, A. 24 f. 230b, A. 25 f. 233b.

It ends:—*mīnāntyadrekkanārūpaṃ āha | śvabhrāntike sarppaniveṣṭitāṃgo[r] vastrair vihināḥ puruṣa[h]s tv aṭavyāṃ | corānalavyākulitāntarātmā vikrośatentyopagato jhaṣasya | ayam sarppadrekkanāḥ puruṣa[h]s tathāranyaś ca || 36 || iti horāśāstre pañcaviṃśoddhyāyaḥ || om ||*

(2)

Fragment of an astronomical treatise (ff. 4).

It begins:—*vargeśā ucyante || bhaumācchavic candrara-vijñāśukravakredyamandākaḥ kusutāmaredyāḥ |*

It ends:—*mukhyāṃśas tv aviśeṣarājapadavīpārāvataṃ gopuraṃ brahmasthānam urānivīrapadavī rudrāsana dvā-daśa | rāhos tu mitrāṇi kavīdyamandāḥ ketos tathāivātra vadanti ta(j)jñāḥ |*

(3)

Fragment of the *Trilokasāravṛtti*, with numerous diagrams in the text. (Ff. 37.) Mr. Whish describes it as the "first part of the Trilōka-sāram, a Jaina work." In the margin of the first page we read:—siddhan namaḥ trilokasāravvyākhyānam || ahan namaḥ | See Professor Leumann's list in the Vienna Oriental Journal, vol. XI (1897), p. 303. Other MSS. of the Trilokasāra, see in Poona Cat. p. 108 (VIII, 599); ib. p. 411 (XVIII, 268); Peterson, IV, No. 1431; Bhandarkar, Sixth Rep. (1897) No. 1002. (Prof. Leumann by letter).

It begins:—śrīvītarāgāya namaḥ || tribhuvanacandrajinen-dram bhaktyāna(r)ttya trilokasārasya vṛttim yaṁ kiñciñña (read vṛttir yatkiñciñña)prabodhanāya prakāśyate vidhinā || 1 || jīyād akalamkādyah sūrir gguṇabhūriramaḥavṛṣadhārī anavaratavinatajinamatavirodhivādiprajo jagati || 2 ||

F. 20b:—saṁkhyāpramāṇam samāptam || atha saṁkhyā-pramāṇaviśeṣāś caturddaśa dhārāḥ saprapaṇcam pradarśyedānīm prakṛtam upamāpramāṇāṣṭakam nirūpayati ||

It ends (f. 35b):—etāvat khaṇḍānām 9 00000 8 vanitanu-vātabāhalyasya daṇḍikṛtatvād ayam jaghanyāvagāhopi sārddhahastatrayarūpaḥ 2 pra ha 4 phala 1 icche 2 = lab-dhadanda 2 anena trairāśikena daṇḍikṛtaḥ.

Then follow two leaves with diagrams.

(4)

The *Sahasranāmasaṁgrahabhāṣya*, a Commentary on the *Viṣṇusahasranāma*, by Śaṅkara. (Ff. 37.)

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śītam *** (blank) nnamāmy adya divyām vācam sarasvatīm | sahasranāmavyākhyeyam brahmajñāna *** (blank) na nirṁmitā ādis tvam sarvabhūtānām maddhyam antas tathā bhavān, etc.

It ends:—śamādisampatsamyuktair ddhyeyo yaḥ pu-ruṣottamaḥ tasmai namostu kṛṣṇāya saṁsāra-kleśahāriṇe | iti śrīmat-Govindabhagavatpūjyapādaśiṣyasya śrīmatparivrā-

jakācāryyasya śrīmac-Chaṅkarabhaṅgavataḥ kṛtīḥ śrī-
hasranāmasaṁgrahabhāṣyākhyā samāptā : sahasranāma-
prathamāśatake : kṣetrajñoksara ity ekaṁ nāma : . . .
vṛṣākapiṛ ity dvitīyāśatakasadyādīḥ : sandhātā ity tṛtīyasya :
yugāvartta ity caturtthasya : vīra ity pañcamasya : karm-
dra ity ṣaṣṭhasya : śrīvatsavakṣā ity sapṭamasya : saktety
aṣṭamasya : akṣobhya ity navamasya daśamasya svastīda
iti : śrīgurubhyo namaḥ śrīkṛṣṇāya namaḥ :

(5)

A Commentary on Śaṅkara's Viṣṇupādādikeśāntastuti,
incomplete. (Fl. 43.)

The text with a Tippana has been printed in the Kāvya-
mālā, Part II (1886), pp. 1—20.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
śrīgurubhyo namaḥ jātyākhyāguṇakarmmavarjītatayā nir-
nūitam apy āgamair jīatyāyam paśupālam āptavacasah
kṛṣṇam grṇanty ākhyayā śrīśam jñāninam īśvaram suyaśa-
sam vīram viraktam guṇais trātā rajju (?) gatān ca
karmmabhir aho devāya tasmai namaḥ śrīmac-Chaṅkara-
pūjyapādaracitam pādādikeśāvadhīstotran dātram aghasya
netram amalam trātram hareḥ prekṣitam vyācīkhyāsatī
mayyam hāsatī satām eṣāpi yā hāsatī vyaktam bhaktir
athāpi viṣṇupadayoh puṣṇatī me dhṛṣṇutām : tatra tāvad
ātmā vā are draṣṭavya iti, etc.

It ends:—harim maṇīśyāmarucini tatra svairāñcaran-
tiṣṭha tṛṇāni goṣṭhaśauri (?) svayam bhukta ivāpatīptim tṛp-
yanty udārāḥ paratarppanena : 42 : :

112.

WHISH No. 110B.

Size: $11\frac{3}{4} \times 2$ in., (2) + 38 + (1) + 36 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Divyamaṅgaladhyāna*, a chapter from the *Rājarājeśvarītantra* (ff. 1—6).

It begins:—śrīdevy uvāca | devadeva mahādeva saccī-
dānanda vighraha | pañcakṛtyapareśāna paramānanda dā-
yaka | śrīrājarājarājeśī yā śrīs tripurasundarī | tasyā
ddhyānam mamācakṣva yadi te karuṇā mayi | etc.

It ends:—ity umāmaheśvarasamvāde rājarājeśvarītantre
mokṣaprade divyamamgaladdhyānan nāma trimśatpaṭalaḥ |

(2)

The *Lalitādevīstotra* from the *Lalitopākhyāna* of the
Brahmaṇḍa-Purāṇa (Uttarakhaṇḍa) (ff. 7—15).

It begins:—śrīmahādevyai namaḥ || Agastya uvāca |
aśvānana mahābuddhe sarvaśāstraviśārada | kathitaṃ lali-
tādevyāś caritaṃ paramātbhutaṃ | pūrvam prādurbhāvo
devyāś tataḥ paṭṭābhiṣecanam | etc.

It ends:—iti śrī-Mārkaṇḍeyaviracite brahmaṇḍottare
lālitopākhyāne stotrakhaṇḍe hayagrīvāgastyasamvāde lali-
tādevīstotraṃ sampūrṇam || śrīmahātripurasundaryyai
namaḥ ||

(3)

The *Trīsatī Stotra* (from the *Lalitopākhyāna* in the
Uttarakhaṇḍa of the *Brahmaṇḍa-Purāṇa*, see Aufrecht CC.
p. 239) (ff. 16—21).

It begins:—om parāśaktyai namaḥ | śrī-Agastya uvāca |
hayagrīva dayāsindho bhagavañ chiṣya vatsala | tvattaś
śrutam aśeṣeṇa śrotavyaṃ yad yad asti tat | rahasyanāma
sāhasraṃ api tvattaś śrutam mayā | etc.

It ends:—iti śrītrīsatī nāma mahāstotraṃ sampūrṇam
hariḥ om || śrīgurubhyo namaḥ ||

(4)

The *Ambāstava* (ff. 22—24).

It begins:—yām āmana[ya]nti munayaḥ prakṛti(m) purā-
ṇīm vidyeti yām śrutirahasyagiṇo gṛṇanti | tām arddhapalla-

vitaśamkararūpamudrān devīm ananyaśaraṇaś śaraṇam
prapadye ॥ 1 ॥

It ends:—ambāstavam sampūrṇam ॥ hariḥ ॥ om ॥ śrī-
gurubhyo namaḥ ॥

(5)

The *Mantrākṣaramālā*, or *Mānasapūjā* (ff. 25—27). The
latter title is given in the margin of f. 25, and in the
table of contents at the beginning of the MS. See above
No. 43 (2). and Aufrecht CC. s. v., p. 452.

It begins:—kallolollasitāmṛtābdhilaharimaddhye virājan-
maṇidvīpe kalpakavāṭikāparivṛte kādambavāt[ṭ]yujvale ॥
ratnastambhasahasranirmmitasabhāmaddhye vimānottame
cintāratnavinirmmitam janani te śimhāsanam bhāvaye ॥ 1 ॥

It ends:—phalaśruti ॥ śrīmantrākṣaramālayā girisutām
pūjārcaye cetasām¹ sandhyāsu prativāsaram suniyatam
tasyāmalasyācirāt ॥ cittāmbhoruhamandape girisutā nṛttam
vidhatte sadā vāṇīvaktrasaroruhe jaladhijāgehe jaganmam-
galā ॥ 16 ॥ hariḥ om . . . śrīr astu ॥

(6)

The *Ānandasāgarastava* (by *Nīlakaṇṭha Dīkṣita*) (ff. 27 b—
33 b). Incomplete. See above No. 63 (3).

It begins:—vijñāpanārhaviralāvasarānavāptyā mando-
dyame mayi daviyasi viśvamātuh ॥ avyājabhūtakarunāpavanā-
paviddhāny anta smarāmy aham apāṃgatarāṃgitāni ॥ 1 ॥

It ends:—kāñcīguṇagrathitakāñcanaveladrśyañ caṇḍā-
takāṃśukavibhāparabhāgaśobhi paryyamkamaṇḍalaparīṣka-
raṇam purāṇe ddhyāyāmi te vipulam amba nitambabim-
bam ॥ 69 ॥

(7)

The *Carccāstava*, by *Kālidāsa*, in 25 stanzas (ff. 34—36).

It begins:—saundaryyavibhramabhuvo bhuvanādhipatya-
sāmpattikalpataravas tripure jayanti ॥ ete kavītvakumuda-
prakarāvabodhapūrṇendavas tvayi jagajjanani prapāmāḥ ॥ 1 ॥

It ends:—iti Kālidāsaviracitam carccāstavam sampūrṇam
hariḥ om ॥ śubham astu.

¹ Read with MS. No. 43 (2): yaḥ pūjayec cetasā.

(8)

The *Kalyāṇastava*, by *Kālidāsa* (ff. 37—38).

It begins:—*kalyāṇavṛṣṭibhir ivāmṛtapūritābhir llakṣmī-
svayamvaraṇamamgaḷadīpikābhiḥ | sevābhir amba tava pā-
dasarojamūlenākāri kim manasi bhaktimatān janānam |*

It ends:—*Kālidāsaviracitaṁ kalyāṇastavam samāptaṁ .
śrīmahādevyai namaḥ || śrīmahātripurasundaryyai namo
namaḥ || om |*

(9)

The *Paramārthasāra*, by *Śeṣanāga*, with a Commentary.
See Aufrecht-Oxford p. 353 (MS. Wilson 535). Mitra.
Notices, vol. II, p. 111, No. 698, Hall p. 105. Ind. Off.
Part IV, p. 841.

It begins:—*vandehaṁ vasudhādhāraṁ vacasāṁ adikā-
raṇaṁ | vāsudevapriyaṁ Śeṣaṁ aśeṣasukhadam param
prapadye caraṇadvandvaṁ advandvaṁ sukhaduḥkhadam
śrīmatkṛṣṇasarasvatyā guros tatvārtthadarsinaḥ prāripsi-
tasya granthasyāvighnena parisamāptaye pracayaḡamanāya
śiṣṭācāraparipālanāya paramātmasmaṇalakṣaṇaṁ maṇ-
gaḷam ācarati || paramparasyāḥ prakṛter anādikaṁ ekaṁ
niviṣṭaṁ bahudhā guhāsu sarvālayaṁ sarvacarācarasthi-
taṁ | taṁ eva viṣṇuṁ śaraṇaṁ prapadye | aśyāyaṁ
artthaḥ, etc.*

It ends:—*ity evaṁ śiṣyena prṣṭaṁ prativiviktaṁ sacci-
dānandaṁ brahmasvarūpaṁ tasmād upadiśya gamayati 85
vedāntaśāstram akhilaṁ Śeṣas tu jagadādhāraḥ āryya-
pañcāśītyā baddhaḥ (read babandha) paramārtthasāraṁ
idaṁ || iti paramārtthasāraṁ samāptaṁ | dantini dāru-
vikāre dāru tirobhavati sopi tatraiva | jagad iti tathā
paramātmā paramātmāny eva jagat tirodhatte || iti Śeṣa-
viracitāryyas samāptā || śrīgurubhyo namaḥ ||*

(10)

The *Kārtavīryārjunakavaca*, the 12th Adhyāya of the
Uddāmareśvaratantra (ff. 23—35 = 1—13).

It begins:—yolañ carācaragurur bhuvanam bibhartti
yasyārdham adritanayā viśadasmitāsyā : yasyogratamkamu-
khakṛttagaḷo vidhātā rudrasya mūrttir akhilam śivam
ātanotu : asya rudrasya bhagavān agniḥ kāṇḍarṣiḥ : cchando
mahāvirāt : śambhur devatā tatra jābālopaniṣat : atha
hainam brahmacāriṇa ūcuḥ, etc.

It ends:—ity uddāmareśvaratantra kārta-vīryārjunaka-
vacan nāma dvādaśoddhyāyah : kārta-vīryārjunamahā-
mantrasya [] dattātreyabhagavān ṛṣiḥ : anuṣṭup cchandaḥ :
kārta-vīryārjunō devatā : prem bījam : namaś śaktiḥ :
kārta-vīryārjunāyeti kilakam : kārta-vīryārjunaprasāda-
siddhyartthe jape viniyogaḥ : am prem cchrīm ām : im
klīm bhrūm ī śirah : um ām hrīm ūm śikhā : em krom
śrīm aim kavacam : om hum phaṭ netram : am śrīkārta-
vīryārjunāya namaḥ : ah : astraṁ : mūlam : om prem
cchrīm klīm bhrūm ām hrīm krom śrīm hum phaṭ śrīkār-
ta-vīryārjunāya namaḥ :

113.

WHISH No. 111.

Size: $15\frac{1}{2} \times 1\frac{1}{4}$ in., (1) + 126 + 17 + (1) + 24 leaves, 8 or 9 lines
on a page.

Material: Palm leaves.

Date: At the end of the first work the date is given (in Malaya-
lam language, viz. January of the Kollam year 985 i. e. A. D. 1810.

Scribe: Kṛṣṇadvija.

Character: Malayalam.

(1)

The Śrutirāñjinī, a Commentary on Jayadeva's Gītago-
vinda, by Lakṣmīdhara, son of Yajñeśvara, in 12 Sargas.
(Ff. 126.)

See No. 142 (Whish No. 144) for another copy of the
same work.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu :
dhavalajaladavarṇṇaṇ candramahākhaṇḍacūḍam paraśuhari-
ṇahastam jñānamudrābhirāmam bhujagaparavirājatka-
kaṇaṇ jānubāhun dalitanatajanārttin dakṣiṇāmūrttim ide :
Lakṣmīdhareṇa viduṣā kriyate śrutirāñjinī vidvatkavi-

mude gītagovindasyārtthadīpikā | yad iṣṭam likhyate nā-
tra yac cāniṣṭam vilikhyate dvitayam tad dayam vighnaiḥ¹
kṣamyatām varṇitair² mmayi | na buddhyate sudhair³
ggītagovindasyārtthagauravam vyākhyānaśatakenāpi vihāya
śrutirāñjinīm | *etc.*

It ends:—sāddhvī mādhdhvika cintā na bhavati bhavataḥ
śarkare śarkarāsi⁴ drākṣe drakṣyanti te⁵ tvām amṛta
mṛtam asi kṣīranīratvam eṣi moce mā jīva jāyādharadha-
rakuhare majja yuṣmajjayāyai vā kalpam kalpitāṃgyā yad
iha bhuvi girā sthīyate jāyadevyā || he mādhdhvika || iti
dvādaśasarggaḥ || || śrīkṛṣṇāya namaḥ | kollam 900 āyi-
rattaēmpattañ cāmata makaramāsam āncāntīyaticoppāc
cayum rohaniyum śuklapakṣattil dvādaśīyum simhaḥ kara-
navum kuṭiyadivasampātāleyeśānugraheṇa Kṛṣṇadvijena
likhitam pustakam || śrīgurubhyo namaḥ *etc.*

(2)

Fragment of an astronomical treatise (ff. 17). In the
margin of f. 1, and on the title page the title *Kṛṣṇāyam*
is given.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
ena traikālaññānam uktam ajñānatimiravattibhyaḥ tajñānan
divyayutam vakṣye tasmai namaskṛtya jyotiṣaphalam ādeśaḥ
phalārttham ārambhaṇam bhavati lokā tasmād yatnaḥ
kāryyo hy ādeśe jyodiṣajñāne navabhir nnavabhir athāṃser
nniṣpannā rāśayo *etc.*

F. 10:—|| iti jīvayoniḥ || candraś catuṣpadastho dre-
kkāṇo, *etc.*

It ends (f. 17):—caturtthadivase maddhyāhnārkkheṇa
saṃyukte ajalagne budhadrṣṭe hy aśvatarīṇām adarśanam
brūyāt śuṣkanadīkūlagatā labhyante mṛgyamāṇais tāḥ

¹ dvitayan tad dayānighnaiḥ, MS. Whish No. 144.

² paṇḍitair, MS. Whish No. 144.

³ budhair, MS. Whish No. 144.

⁴ karkarāsi, MS. Whish No. 144.

⁵ ke, MS. Whish No. 144.

śukre kṣitejalagne dhenudvayam atra garbhinī caika tist-
nām gavām adarśanam aṣṭamadvise bhavel lābhaḥ bu-
dhadrṣṭe tallagne hy aśvatarinām adarśanam brūyāt
śvaḥkāle ravyudaye labhyante mṛgayamānena adya caturthe
divasecchāgoṣṭameśvare drṣṭe prativeśiko vayasyo navame
divase svayan detā śaśīśukrābhyām drṣṭe śitir ggāvo bhūtās
sagopālāḥ ।

(3)

The *Vedāntasūtra*, in 22 Adhyāyas. The name of the author is not given.¹

It begins:—hariḥ śrīgaṇapataye namaḥ avighnena pari-
samāptir astu[h] śuklāmbaradharam viṣṇum śaśivarnnam
caturbhujam prasannavadanaṁ dhyāye sarvavighnopaśān-
taye । ajñānatimirāndhasya jñānāñjanaśalākayā cakṣur
unmīlitam yena tasmai śrīgurave namaḥ । . . . athāsādhana-
catuṣṭayasamvākyānantaram ātmānātmāvivekam ucyate ।
ātmā śarīratrayam । vilakṣaṇā avasthātrayasākṣi nityaśu-
ddhabuddhamukam (?) satyaparipūrṇasaccitānandakatvam
nāma kālattrayanāśanarahitatvam nāma kālattrayaavidyā-
mānaprakāśatvam svasaktasāsamsayādhivirodhi svabhāvatvā
mama (read °tvam nāma?) tasmād anantarūpatvam satva-
rajastamogūnasvarūpam ajñānasaccidānandasvarūpam brah-
maṇaḥ ubhayāḥ (?) ākāśam ulpannam ākāśadvāyum vāyor
ahni ahi rāvaḥ,² etc.

F. 4:—iti vedāntasāre prapañcarahasyaprathamoddhyā-
yaḥ । F. 7:—iti vedāntasāre śarīralakṣaṇam nāma tṛtīyo-
ddhyāyaḥ । F. 15b:—iti vedāntasāre bhaktīlakṣaṇasam-
prāyaḥ trayodaśoddhyāyaḥ ।

It ends (f. 24):—iti vedāntasāre videhakaivalyalakṣaṇe
samsārarahasye dvāviṁśoddhyāyaḥ । । upadeśavedāntasi-
ddhyarahasyam samāptaḥ । śrīgurubhyo namaḥ ।

114.

WHISH No. 112 A.

Size: $16\frac{1}{2} \times 1\frac{7}{8}$ in., (1) + 95 + (8) leaves, from 9 to 12 lines on
a page.

¹ "It is by Śaṅkarācārya", Prof. Aufrecht.

² Read utpannam ākāśād vāyur vāyor agnir agner āpaḥ?

Material: Palm leaves.

Date: Probably end of 18th cent.

Scribe: Vāsudeva.

Character: Malayalam.

The *Bhaktapriyā*, a Commentary on the *Nārāyaṇya-stotra*, in 12 Skandhas. The author of the Stotra is *Nārāyaṇa Bhaṭṭa* of Kerala. See Aufrecht CC. p. 294.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ | gajānanam girān devīm Vyāsaṁ kamsahanam gurūn bhūteṣāṁ īśam āśāsītārtthadān prāṇamāmy ahaṁ śrīmatbhāgavatārtthasaṁgrahamayānārāyaṇīyāhvayam stotram hr̥dyam anargham ujalataraddhvastāndhakārodayam yat kaṇṭheṣu satām anuttamaguṇam pratyagram utbhāṣate tasyeyam kriyate yathāmati mayā vyākhyā hi bhaktapriyākīrttanam bhagavatkīrtter mmatkṛtāv ānuṣaṁgikam ity evaṁ prayatnenāsmadvyākhyātrtvaprasiddhaye (1) iha khalu samadhigatanikhilanigamārtthasatatvatayā śūbdaparabrahmapārā[vāra]vārīṇatayā paramabhāgavatatayā ca sakalasahr̥dayamahitayaśās śrī-Nārāyaṇakaviḥ paramakāruṇikatayā bhaktānugrahāya śrībhāgavatārtthānusārinārāyaṇīyābhidham stotraratnaṁ cikīrṣuḥ prathamam prathamāślokena prārīpsitasya stotrasyāvighnena parisamāptipracayagamanābhyām śrotrjananikhilajanasamīhitasiddhaye ca stotrapratipādyajagatsarggādidaśakalakṣaṇalilānidānabhūtaparatatvānusmaranarūpamamgaḷam ācarati | sāndrety ādinā brahmaguruvacanapure sākṣāt bhātiti sambandhaḥ brahma sarvam āśrayam sarvānusyūtam śuddhacaitanyam guruvacanapuram iti prasiddhe kṣetre sākṣāt bhāti, etc.

F. 41b:—iti nārāyaṇīyastotravyākhyāyām bhaktapriyāyām navamaskandhaparicchedaḥ ||

It ends:—śrībhāgavatavyākhyādr̥ṣṭānartthāt padānyepi (sic) stotravyākhyānarūpeṇa racitāni param mayāyan nāmnā sammatam stotraṁ janānām antarāntarā tābhyām eva hr̥disthābhyām mayā neyam kṛtā kṛtiḥ | iti nārāyaṇīyastotravyākhyāyām bhaktapriyāyām dvādaśaskandhaparicchedaḥ || Vāsudevena likhitam idam | hariḥ etc.

115.

WHISH No. 112 B.

Size: $12\frac{3}{4} \times 2$ in., (1) + 49 + (1) leaves, from 8 to 11 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

A Collection of Stotras, and sundry fragments. The titles of the Stotras are given in the margins at the beginning of each of them, and in a list on the first leaf.

(1)

The *Mātrkāstava* (ff. 1—4).

It begins:—*apratyaksakathām akṛtrimarasām arkapra-
kāśakramām asmaccittagrām atarkyavibhavām avyāja-
niryyatkrpām : akṣāṇām adhidevatām aviditām addhvānta-
gām addhvagām akṣiṇāgamasamvidabhyupagamām anvemi
daksātmaajām | 1 |*

It breaks off (f. 4b) in the 37th stanza with the words:—*bhasmākāraavidagdhake hutavahe bhāvākṛte man-
mathe.*

(2)

The *Mātrkānyāsa* (ff. 5—6).

It begins:—*atha bālāsamputitamātrkānyāsaḥ | Dakṣiṇā-
mūrtti(r) ṛṣiḥ | gāyatrī cchandaḥ | bālārūpiṇī mātṛkā saras-
vatī devatā | etc.*

It breaks off with the words:—*somamaṇḍalāya ṣoḍaśa-
kalātmanerghyāmṛtāya nama jalam āpūryya.*

(3)

The *Tripurāṣṭottara* (ff. 7—8).

It begins:—*kalyāṇī tripurā bālā māyā tripurasundarī |
sundaryy umā bhās[v]avati omkāri sarvamangalā | etc.*

It ends (or breaks off) with the words:—*śariraceṣṭā
mama te pranāma stutiś ca vāg indriyavṛttir astu | sarvā
manovṛttir anusmṛtis te sarvaṇ tavārāadhanam eva bhūyāt |*

(4)

The *Śyāmalāmbāvarmaratna*, or *Mātāṅgikavaca* (the latter title in the margin and in the Table of Contents), i. e. the

tenth Paṭala of the *Saubhāgyalakṣmīkalpa* (ff. 9—10). See Burnell, Tanjore, p. 197 b.

It begins:—senāpatitvan devānām purā prāpya ṣaḍāna-
naḥ | sadāśivam upāgamyā pitaraṃ vākyam abravīt | *etc.*

It ends:—iti śrīsaubhāgyalakṣmīkalpe caturllakṣagran-
thavistāre skandēśvarasaṃvāde śyāmalāmbāvarmmaratnan-
nāma daśamaḥ paṭalaḥ || śrīśyāmalāmbāyai namaḥ ||

(5)

The *Mātāṅgyaṣṭottara* (ff. 11—12).

It begins:—mātāṅgī vijayā śyāmā saciveśī śukapriyā |
nīpapriyā kadāmbēśī madaghūrṇitalocanā | *etc.*

It ends:—etair yyas saciveśānīm sakṛt stauti śarīravān |
tasya trailokyam akhilam haste tiṣṭhaty asaṃśayaḥ ||

(6)

The *Bālāsahasranāman* (ff. 13—16).

It begins:—asya śrībālāsahasranāmamahāmantrasya
Dakṣiṇāmūrtti(r) ṛṣiḥ | paṅkti cchandaḥ | bālā parameśvari
devatā | aim bījaṃ ksīm śaktiḥ | *etc.*

It ends (or breaks off) with:—kaṃkālapatnī kālindī
kaumārī kāmavallabhā | pānodyuktā pānasamsthā bhīma-
rūpā bhayaṇpradā |

(7)

Ff. 17—21 contain various Mantras for Tantric purposes.

F. 17 begins:—śirasi Antaryyāmi bhagavān ṛṣiḥ | mukhe
anuṣṭup cchandaḥ | hrdaye sadyo devatā | *etc.*

On f. 19 we read:—asya śrīśaktipañcākṣarastotramahā-
mantrasya Vāmadeva ṛṣiḥ | paṅkti cchandaḥ | umāmahe-
śvaro devatā | *etc.*

F. 21 ends:—harir haro viriṇcaś ca sṛṣṭyādīn kurute
yayā | namas tripurasundaryyā namāmi pādapaṃkajam |

(8)

The *Tripurāstava* in 54 stanzas, attributed to *Durvāsas*
(ff. 22—27). Printed with the title *Tripurāmahimastotra*
in the *Kāvya-mālā*, Part XI, p. 1 ff.

It begins:—*śrīmātas tripure parāt paratare devi trilo-
kīmahāsaundaryyārṇavamanthanotbhavasudhāprācuryyava-
rṇojvalam | udyatbhānusahasranītatnājapāpuṣpaprabhaṇ¹ te
vapuh svānte me sphuratu trilokanīlayam jyotirmmayam
vānmayam | etc.*

It ends:—*bhūṣyam vaiduṣyam ndyaddinakarākīraṇākā-
ram ākāratejassammānam (bhūrimārgam Ed.) nigamani-
gamanam durgamam yogamārgam | āyuṣyam brahmapoṣyam
hariharaviśadām kīrttim abhyeti bhūman dehānte brahma-
bhūyam parataracaranākāram abhyeti vidvān | 54*

(9)

The *Dakṣiṇāmūrttipañjara*, or the 18th Adhyāya of the *Brahmāṇḍa-Purāṇa* (ff. 28—29).

It begins:—*praṇamya sāmham īśānam śīrasā Vainiko
muniḥ | vinayāvanato bhūtvā papraccha skandam ādarāt |
Nārada uvāca | etc.*

It ends:—*iti śrībrahmāṇḍapurāṇe guhanāradasamvāde
dakṣiṇāmūrttipañjaraṇ nāmāṣṭādaśoddhyāyaḥ | śrīśivāya
namaḥ*

(10)

Ff. 30—36 contain various (Tantric?) fragments, too small to make anything of them.

(11)

The *Gaṇapatyaṣṭaka*, ascribed to *Sadāśiva* (f. 36).

It begins:—*aśya śrīmahāgaṇapatistotramālāmantrasya
Sadāśivo bhagavān ṛṣiḥ | anuṣṭup cchandaḥ | gaṇapatir
devatā | etc.*

It ends:—*iti Sadāśivaproktam gaṇeṣāṣṭakam sam-
pūrṇam*

(12)

The *Lalitāstavaratna* (ff. 37—49).

Other copies in Nos. 63 (5), 160 (2) and 174.

Beginning and end the same as No. 63 (5). See above p. 81 seq.

¹ Read •nūtanājapāpuṣpaprabham with Ed.

116.

W^HISH No. 113.

Size: $11\frac{1}{2} \times 2$ in., (1) + 102 + 31 + 1. leaves. 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 4th December 1891. L.S.
may be about 50 years older.

Character: Grantha.

(1)

The *Śrutisūktimālā*, or *Caturvedatātparvasūktimālā*, of 149 verses, by *Haradatta*, together with a Commentary by *Mr. Whish* gives the title '*Caturvedabhasya*'. (Ff. 102). See Stein-Jammu. p. 359 seq.

It begins:—iha khalu kalikalakalanamantarānanta ilikabaudddhadirāddhāntanusandhānavisuddhabuddhim āvṛtāt tvanirvāhakavaidikapaśata(read "praśasta")namośakadpātanalpavikalpajalpaśrayanonmiṣitakaluṣakalmasterta "mukha-visayaśemuśitanmanṣinonugrhitakano madheśatayogasevā dīpnyamāno (read "naḥ) padavakyapramanājño Hara letta-maryyaś śaivavaidika)tantraviśvasakarīṇām vavidikanāntarākārīṇīm : samastakalmaśapahārīṇīm abhedapurusaśttihapuranīm : saṃsārasāgarottāraṇīm bhavaikabhaktivibhavaistārīṇīm : pañcāśaduttaraslokatmikām śrutisūktimālām cikṛsur llakṣaṇapramāṇābhyām hi nyāyena tatsiddhyanrttham asya śrutisūktimālāyām prādhānyena pratipādopadeyīsītānāmas-śeṣitvaniratiśayaaiśvaryyādiguṇakatvanarāyaṇopaniśadaśītopāśyatvagāyatripratipādyatvalakṣaṇām kratusesatādhāsānāni pañcalakṣaṇāni pañcabrahmaṇiya pañcakṣarāṇiva sūctisiddhāni pañca *** ***(blank) pañcayat(=read "pañcavayava?)sthitasya parameśvarasya pañcalakṣaṇām sāmagrāhānah tadviśiṣṭatvenānanasādharanatvad asyaivāśrayantvād anīśvaram ***** ***(blank) ntranam viṣṇubrahma etnām āśrayamiyyatvapāttavi(=read "tvapattav avr?" durato stety asyaivāśrayamiyatve hetutvan darśayan iha yasmā nama iti : yasmai namo bhavati yasya guṇas saha narāyaṇopanīśada yaḍupasanokta yo naḥ pṛacoday buddhim adhikṛtau yas tan tvam ananyagatir īśvaraśrayamī . 1 : namo namaskarah. etc.

Amongst the books and authors quoted in the commentary are: Jaimini, Bādarāyaṇa, Sudarśanācārya (f. 5), Padma-Purāṇa (quoted as 'Pātma'), Āditya-Purāṇa (f. 15b), Mārkaṇḍeya-Purāṇa, Pārāśara-Purāṇa (f. 59), etc.

It ends:—bhaktam bhavānadidapārśvacaropanītam mahyam maheśvarapayasi grāpitam prasannaṃ | bhuñjāna eva tad ahaṃ ghaṭīti brabuddha svapnas samādhiriktadhiyām abhinnaḥ : 149 : stomaś same tad avadhāya gr̥ṇhatām arttham asya nikhilena jānatām | grāhyam annyaḍ api nāvaśiṣyate jñeyam anyad api vā na kiñcanā : om | hariḥ om etc.

(2) .

The *Maṇimañjarī*, a Commentary on *Kedāra's Vṛttaratnākara*, by the *Purohita Nārāyaṇa*, son of *Nṛsimhayajvan*, in 6 Adhyāyas. Ff. 31. See Nos. 54 (3), and 170.

It begins:—śvetāmbhodhisthitan devaṃ śuddhasphaṭika-vigrahaṃ | vāgvibhūtipradaṃ sāksād vande gandharvakandharam | Nṛsimhayajvanah putro Nārāyaṇapurohitaḥ | vṛttaratnākaravyākhyām vyākaroti yathāmati :

F. 14:—iti ṣoḍaśamātrāprakaraṇam :

It ends:—iti vṛttaratnākaravyākhyāyām maṇimañjaryyām ṣaṣṭhoddhyāyah : śṛigurucaraṇāravindābhyān namo namaḥ : om :

117.

WHISH No. 114.

Size: $14 \times 1\frac{1}{4}$ in., (3) + 56 + (1) + 97 + 1 (f. 28 being double) + 9 (numbered as ff. 112—120) + 8 + (1) leaves, from 10 to 13 lines on a page.

Material: Palm leaves.

Date: End of 17th or early 18th cent.?

Character: Grantha.

Injuries: The first leaf, and f. 28 of the second work are slightly damaged.

The eight leaves of the last work are numbered by the Akṣaras of the invocation 'hariḥ śṛigāṇapataye namaḥ' as follows: hariḥ = 1, śṛi = 2, ga = 3, ṇa = 4, pa = 5, ta = 6, ye = 7, namaḥ = 8.

: Words and metre quite corrupt.

An entry by Mr. Whish says: "This volume contains the Tarkka-Chūdāmaṇi; a work by Bāhwrīcha Dharmmarajah; in refutation of the Nyāya or philosophy of Gautamah; the founder of the Nayyāyikah or Aristotelian Sect—and also a second work on the same subject by the same author."

(1)

The *Tarkacūdāmaṇi* (a Commentary on the Anumāna chapter of *Rucidatta's Tattvacintāmaṇiprakāśa*), by the *Bahvrca Dharmmarāja*, "an inhabitant of Kaṇḍaramāṇikya-grāma (our MS. has Kaṇḍaramāṇikka), and son of Trivedinārāyaṇayajvan of the Kaṇḍinyagotra" (Burnell, Tanjore. p. 115). The MS. is incomplete (ff. 56).

It begins: — kāverivāripānapratihatatamasām maṇḍite paṇḍitānām nyandai (?) śrī-Rāmacandra smṛtibalaviśadaśeṣatantrārthasāraḥ deśe vikhyātavāso vividhagurukapāleśa-to labdhabodho nyāyābhin tarkkacūdāmaṇim iha kurute Bahvrco Dharmmarājaḥ | tretāgnidhūmakulavithikām karṇe (read °kāmkane?) gr̥he gr̥he yatra vasanti sūrayaḥ adhita-sarvaśrutayaḥ kathāntare ha nirjītapratyanumānavādinah | tatra kaṇḍaramāṇikkagrāmaratnanivāsinaḥ | maṇiprakāśavivṛtir Dharmmarājena tanyate || daśānām api tīkānām bhaṅgam kurvan kvacit kvacit | anumānaprakāśasya vivṛtim karavāṇy aham || ārabdhaparisamāptaye maṅgalaṁ ācāritam śi[k]ṣyaśikṣāyai granthato nibadhnāti prapayeti vighnaddhvamsam iti yady api granthasamāptir eva prārthaniyā tathā sati vighnaddhvamse lokāvagatakāraṇād eva. etc.

It breaks off with the following words (f. 56 b):—tadāṅgikārāt vyadhikaranaprakārakeccāṅgikād ity artthaḥ ista-bhedepi upasthiteṣṭabhedety artthaḥ tatjñānārttham ity anāgatajñānārttham ity artthaḥ | ata eva paramate anāgatapākajñānaya prasiddhapākaviśayānumānādara iti bhavah | uktaprāyam iti abhedajñānasya pravarttakatve sthap(y)ate icchājanakatvam api tasyaivoktaprāyam ity artthaḥ | 'numāneneti | idam sukham suhapūrvavartti sukhatve 'numānenety artthaḥ 'siddheḥ.

(2)

A Commentary on *Gaurikānta Sārvabhauma Bhaṭṭācārya's Tarkabhāṣābhāvārthadīpikā* (Commentary on *Keśava-miśra's Tarkabhāṣā*). Incomplete (ff. 97). See Ind. Off. IV, p. 607.

It begins:—*namas te śārade devi kaśmīrapuravāsini | tvām ahaṃ prārthā(y)isyāmi vidyādānan tu dehi me || Gaurikāntakṛti svatotiviśadānāghrātadoṣāpy asau bālānām hrdayam na rañjayati yat praudhasya ceto yathā | taddoṣāya bhavaty atah prakāṣayan bhāvam vicāryānayaḥ kurve Keśavabhāvanānugatayā bālāpramodaṃ param | cikīrṣṭitasya granthasya vighnaśāntyai kṛtam maṃgalam śiṣya-śikṣāyai nibadhnāti om iti | atra omkāraś cāthaśabdaś ca dvāv imau brahmaṇaḥ purā | ka[m]nṭham bhitvā viniryyātau tasmān māṃgalikāv iti śikṣāvacanenomkāraprayogasya pratyekam maṃgalatvāt on tat sad iti nirddeśo brahmaṇas trividha smṛta iti, etc.*

F. 2:—*nanv evaṃ bahumaṃgalācaraṇena vighnarūpā-dṛṣṭapratibandhakakūṭānivr̥ttāv api śīromaṇirūpamahāgran-thavyākhyā cāturyyajānitāhamkāramūlakalajjārūpadṛṣṭapra-tibandhakād alpāgrantha-Keśavakṛtivyākhyāne svabhāra-tyāḥ pravṛtṭyanupapattir ity ata āha mātār iti kiṃ lajjasa iti, etc.*

F. 11:—*śiṣṭācārollaṃghinaḥ Keśavamīśrasya kṛtir iyaṃ katham śiṣṭair ādaraṇīyetyabhiprāyavatām śaṃkāṃ apā-karoti atra ceti granthakāraṇiṣaya ity artthaḥ, etc.*

F. 97 ends:—*dravyeti dravyasamavetalaukikacākṣuṣa-tvam kāryyatāvacchedakam ālokaśamyogatvam kāraṇatā-vacchedakam svasamavāyisamavāyaḥ kāraṇapratyā(sa)ktiḥ sparśādispārśane kāryyatāvacchedakasyātiprasaṃgavāra-nāya pratyakṣatvam apahāya cākṣuṣeti tamaś cākṣuṣe cā-kṣuṣatvasya nīlan tama iti nīlatvasāmānyapratyāsaktijā-laukikarūpacākṣuṣe dravyasamavetaviśayakacākṣuṣatvasya ghaṭādīmātraviśayakalaukikacākṣuṣe dravyaviśayakalauki-kacākṣuṣatvasya rūpatvādīmātraviśayakanirvikalpake sama-vetaviśayakalaukikacākṣuṣatvasyātiprasaktatayā dravyasa-*

mavetaviṣayakalaukikacākṣuṣatvam kārṇyatāvacchedakam
ity uktam rūpādikā.

(3)

A fragment of the *Prakriyāsarvasva* (9 leaves, numbered as ff. 112—120), apparently the work of Nārāyaṇa who is described by the Mahārāja of Travancore (in the JRAS. vol. XVI, 1884, p. 449) as 'the most popular and well-admired author of *prakriyāsarvasvam*, *dhātukāṇyam*, *nārāyaṇīyam*, etc.'

F. 112 begins:—brāhmaṇimatā brāhmaṇihatā pullim-
gasādhāraṇasyety ukteḥ pṛthivitarety atra na nadyāś
śeṣasyānyatarasyām | nyantavarjitasya nadīsamjūasya nyan-
tesv ekā ca ścaghādaḥ hrasvo vā syāt | etc.

F. 120 ends:—vatir nnānā nāthāmuś ca kṛtvortthas ta-
ddhitevyayam | itaḥ param samāsāntāḥ santi kecana ta-
ddhitāḥ | teṣān tattatsamāseṣu varṇanaiva laghīyasi
iti prakriyāsarvasve taddhitakhaṇḍaḥ | samkṣepātīṣayepi
vācyabahutā hetor abhūd vistaraḥ spaṣṭatvepi kṛte sva-
bhāvagaṇanābhāgāmanāga sphuṭāḥ | evaṁ vyaktim iyaṁ
padārttha iyatā granthena yātoyam ity evaṁ yo vimrśet
sa eva kalayed asmannibandhe guṇān | hariḥ gurubhyo
namah |

(4)

Fragment of a *Gaṇapāṭha* (ff. 8), perhaps part of the preceding work.

It begins:—athāpatyaganāḥ | utsodapānavikāravinada-
taruṇatalunadhenupīlukūṇasuvarṇebhyaḥ | autsaḥ audapa-
naḥ | vaikāraḥ | vainadaḥ | tāruṇaḥ | tālunaḥ | dhainavaḥ
pailukūṇaḥ | sauvarṇaḥ | bharatakurusatvadindrāvasāna-
janapadapañcālośinarebhyaḥ | etc.

It ends:—caupayatacaikayatacaiṭayatabailvayatasaika-
yatānān ca | caupayatyā caikayatyā caiṭayatyā bailvayatyā
saikayatyā iti |

118.

WHISH No. 115.

Size: (1) $15\frac{3}{8} \times 1\frac{1}{8}$ in., (1) + 156 + (1) leaves, from 9 to 13 lines on a page. (2) $14 \times 1\frac{3}{4}$ in., 11 leaves (numbered as ff. 79—89), 11 or 12 lines on a page.

Material: Palm leaves.

Date: The MS. of the first work was probably written about the middle of the 18th cent. The MS. of the second work seems to be older.

Character: Malayalam. The leaves are numbered by Akṣaras in the same way as No. 19.

Injuries: Slightly damaged by insects in the middle of the book.

(1) .

The *Naukā* or *Horāvivaraṇa*, a Commentary on *Varāhamihira's Brhājātaka*. Also called *Daśādhyāyī*, according to Aufrecht CC. p. 248.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu jayati bhagavān gajāsyena (corrected to gajāsyo) yatka-
rṇṇavyajanamārutā bhajatām yānto vyasanāni haranty
āyāntaś cārppayanty abhīṣṭāni satyajñānaparam brahma
jyotirānandarūpiṇīm naumi sarvottarodāttapraśnamālām
sarasvatīm satyajñānapradāyeṣṭadeśakālaprabodhine nama
śrīgurave śākṣāt parameśvaramūrttaye | yeṣām ātmani
garbhasamskṛtimukhair mmauñjini baddhāntimaiḥ vrata
karmmabhir atra bhāti vidhivat brahmapratiṣṭhāpitaḥ śrau-
tasmārttasamastakarmmasatatānuṣṭhānaniṣṭhātmanas tāt
etān praṇamāmi bhūmivibudhān iṣṭārtthakalpadrūmān śrī-
sūryādīn su(kha)samvedya¹ nigrahānugrahān jagatsṛṣṭisthiti-
layajñānāhetūn upāśmahe | śrīmad-Varāhamihirahorātā-
lparyasāgare sadarttharatnasamsiddhyai ṭikā naukā vicā-
ryate | etc.

It ends:—addhyāyānukramam vṛttanuvyāñca (read vṛttena
vyañjayati?) ślokatrayeṇa | rāṣiprabhedo grahayonibhedo
vīyonījanmātha niṣekakālāḥ janmātha sadyomaraṇan tathā-
yur ddaśāvipākoṣṭakavarggasamjñāḥ karmmājīvo rājayogāḥ
khayogāś cāndrā yogā dvigrahādyāś ca yogāḥ pravrajyāto

¹ sukhaveḍya corrected to susamvedya.

rāśīśīlāṇ ca dr̥ṣṭi(r) bhāvas tasmād āśrayoṭha prakīrṇṇaḥ
neṣṭayogā jātakam bhāminānān niryāṇam syān naṣṭajanmā
drgāṇaḥ addhyāyānām viṃśatiḥ pañcayuktācaryuktāny (read
°cāryoktāny?) atra vṛtta[ś]śatāni | iti prathamo rāśiprabhe-
daḥ dvitiyo grahayonibhedah tr̥tīyo viyonijanmā caturttho
niṣekakālāḥ pañcamo janma | ṣaṣṭhas sadyomaraṇam sa-
ptama āyurddāyah aṣṭamo daśāphalāni navamoṣṭavarggaḥ
daśamaḥ karmmājīvaḥ ekādaśo rājayogaḥ dvādaśaḥ kha-
yogaḥ trayodaśaś cāndrayogaḥ caturdaśo dvigrahaḍiyogaḥ
pañcadaśaḥ pravrajyāyogaḥ ṣoḍaśo rāśīśīlāni saptadaśo
grahadr̥ṣṭiḥ aṣṭādaśo bhāvaphalam ekonaviṃśam āśrayayo-
gaḥ | viṃśaḥ prakīrṇṇaḥ ekaviṃśoniṣṭayogaḥ dvāviṃśas
trijātakam trayoviṃśo niryāṇam caturviṃśo naṣṭajātakam
pañcaviṃśo drekāṇaphalapakṣa ṣadvimśopradaśānāparo-
ddhyāyah horāvivaranaṇam samāptam || śrīparamagurave
śaraṇam | etc.

(2)

The *Praśnāmṛta*, by *Kumāra*, pupil of *Nārāyaṇa Jyotiṣa*,
a fragment only. A work of the same title is ascribed
to *Jambūnātha* in the "Index of MSS. in the Government
Oriental MSS. Library, Madras," p. 55.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
śrīgurubhyo namaḥ samastavighnaprabhavopasāntaye na-
maskaromi dvīpanāyakānanam vacaḥ prasādam kurutām
sarasvati etc. . . . āsīd dvījanmā dvīpakānanākhye grāme
sudhīḥ prātr (?) janīnacetaḥ śāstrār̥tthavettā śrutipāradr̥śvā
Nārāyaṇo jyotiṣas tarppayāyī | tasyāsti śiṣyo vinayapradhā-
nas tadyakāruṇyanivāsabhūmiḥ yaś śrī-Kumāro vidito dvi-
janmā grahendrasaṇcāravicāracuñcuḥ praṇamya soyam
gurupādapatmam nirīkṣya horām sakalār̥tthapuṣṭām ādāya
sāran tu tato vyadhata praśnāmṛtam bālahitāya hr̥dyam
paropakāraikato mahāntas santcṣamantaḥ kṛpayā vidhāya
sammānayantām idam asmadyam praśnāmṛtan nirmmalakī-
rttibhājah, etc.

It breaks off with the words:—caturtthajvaraśāntaya-
kṛṣṇāya namaḥ |

119.

WHISH No. 116.

Size: $13\frac{1}{4} \times 1\frac{1}{4}$ in., (2) + 82 + (1) + 133 + 6 + (2) leaves, 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Bhāṭṭadīpikā*, a Commentary on *Jaimini's Mīmāṃsā-darśana*, by *Khaṇḍadeva*, from Adhyāya VII. Pāda 1 to Adhyāya IX, Pāda 3. (Ff. 82.)

It begins:—*śrutipramāṇatvāc cheṣāṇām mukhyabhede yathādhikārabhava syāt | evaṃ sādhikāre upadeśevagate dhunā tadadhīnasiddhir atideśo nirūpyate | etc.*

Adhyāya VII ends f. 15b. Adhyāya VIII f. 28b.

It ends with the third Pāda of the IXth Adhyāya:—*iti śrī-Khaṇḍadevakṛtau bhāṭṭadīpikāyām navamasyāddhyāyasya tṛtīyaḥ pādaḥ |*

(2)

The *Bhāṭṭacandrikā*, a Commentary on *Khaṇḍadeva's Bhāṭṭadīpikā*, by *Bhāskararāya Bhārati*, the son of *Gambhīra* and *Konamā* (?), and pupil of *Nṛsiṃha* and *Śivadatta*. The author lived at Benares in 1629, according to Aufrecht CC. p. 411. The MS. contains the whole of the first Adhyāya, and the two first Pādas (Pāda 2 incomplete) of the second Adhyāya. (Ff. 133.)

It begins:—*śrī-Gambhīravipaścitaḥ pitur abhūd yaḥ Konamāmbodare vidyāṣṭādaśakasya marmmabhid abhūd ya śrī-Nṛsiṃhāt guroḥ | yaś ca śrī-Śivadattaśuklacaraṇaiḥ pūrṇābhiśiktobhavat sa tretātripurātrayīti manute tām eva nāthatrayīm | bhāgīrathībhimarathī tatakūṭaḥ kakuppataḥ | pāṇḍuraṃgaḥ param brahma mama daivam vṛṣākapiḥ | mīmāṃsāśāstrajīvātum Jaiminyādimunitrayaṃ | sarasvatīṃ ca natvāhaṃ vyākurve bhāṭṭadīpikāṃ | śrī-Khaṇḍadevodi tabhāṭṭacandrikāṃ prasārayan ṣoḍaśalakṣaṇīm bhuvi | sa bhāṭṭacandras samudeti yaṃ vyadhān mahāgnicit Bhā-*

skararāya-Bhāratī | paripūrṇavidhūdayānvayavyatirekānu-
vidhāyini satī | budhakṛtkumudaprabodhakṛdviśadārtthā
bhuvī bhāṭṭacandrikā | prāripsitasya granthasyāvighnatā-
dyarttham śrīcakrasomayāgau śleṣeṇa stauti | dīkṣāṃga
iti | etc.

F. 17b:—iti bhāṭṭacandrikāyām candrodayanāmnī tika-
yām Bhāskararāyasya kṛtau prathamāddhyāye ālinah
pādaḥ ||

I, 1 ends f. 17b, I, 2 f. 34b, I, 3 f. 66. I, 4 f. 95b (end
of the first Adhyāya), II, 1 ends f. 115b.

It breaks off (f. 133b) with the words:—sāhityānavagame-
neti saptadaśapaśughāṭitasamudāyasyaikasya pratisamban-
dhitvena devatātvānvayakālenupasthitatvād ity artthaḥ.

(3)

A fragment belonging to the *Bhāṭṭadīpikā* (ff. 6).

It begins:—kāmyapaśūkāṇḍe vāyavyam śvetam ālabheteti
śrutam tatra śvetam ity atra śvetaśabdasya dvitīyāntatvepi
bhāvanāyā bhāvyaajanakajanakam, etc.

It ends:—iti bhāṭṭadīpikiyapaurnamāsyadhikaraṇaprasam-
garītiḥ || hariḥ om ||

120.

WHISH No. 117.

Size: $13\frac{3}{4} \times 1\frac{5}{8}$ in., (1) + 225 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Aṣṭāṅgahrdaya*, by *Vūgbhaṭa*, incomplete (I. 1 to
IV, 18). See the excellent edition of the work by Dr.
Anṇā Moreshvar Kunte (Bombay 1880).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
rāgādirogān satatānuṣaktān aśeṣakāyaprasṛtān aśeṣān au-
tsukyamohāratidān jaghāna yopūrvavaidyāya namostu ta-
smai | athāta āyuskāmiyan nāmāddhyāyam vyākhyāsyamaḥ
iti ha smāhur Ātreyaḍayo maharṣayaḥ | etc.

The *Sūtrasthāna* (in 30 Adhyāyas) ends f. 82, the *Sārīrasthāna* (in 6 Adhyāyas) f. 108, the *Nīdānasthāna* (in 16 Adhyāyas) f. 145.

It ends with the 18th Adhyāya of the *Cikitsasthāna* (f. 225):—visarpe(read °sarpo) na hy asamśṛtas soṣa-
pittena jāyate raktam evāśrayaś cāśya bahuśoṣam hared
ataḥ na ghr̥tam bahudośāya deyam yaṁ na virecanam ;
tena doṣoḥ upastabdhāś tvaḡraktapiśitam pacet ; cikitsite
aśtādaśaḥ kuṣṭhacikitsitam iyah ;

121.

WHISH No. 118.

Size: 18 × 2 in., (1 + 1 + 197 leaves, from 9 to 12 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Malayalam.

Injuries: Some leaves damaged by insects. Part of leaf 196 lost.

A Commentary on *Kālidāsa's Kumārasambhava*, by *Nārāyaṇa*, a pupil of *Kṛṣṇa*. Sargas I—VIII, with lacuna from II. 58 to III. 76.

It begins:—hariḥ śṛiḡaṇapataye namaḥ ; avighnam astu ;
ṣaṭpadamukharitagandam koṭirabharāmva(read °bhārāva?)-
baddhaśaśikhaṇḍam praṇamata vāraṇatunḍam padakamalam
praṇatasakalasuraṣaṇḍam apāra + ruṇāpūrataramgitadr-
gañcalam kalāyakomalacchāyaṁ jānakīnāyakam bhaje ;
prācīnācāryakṛtās suvicāryyakumārasambhavavyākhyāḥ bā-
laprabodhanārttham lalitam karavāṇi vivaraṇaṁ tasya
prācīnaśūrivihite mahati prabhūte vyākhyāntare viphalā
eṣa pariśramo me vātiprakāmasubhage malayādrijāntavāte
phalam kim u karotu mukhāniloḥam ; vyākhyaiṣā tu tathāpi
pradarśitānvayaḡpadārtthavākhyārtthā vivṛtasamāsāvamtām
gurutaram upacāram ācarayet (sic) ; vyākhyāntareṣu dr̥ṣṭeṣu
vimṛṣṭeṣv api tatvataḥ subhagaś Śivadāsokto mārgga evā-
nugamyate ; bhuvī khalu mahākaviḥ Kālidāsaḥ pārvati-
parameśvarapavitracaritravicitram kumārasambhavābhidhā-

nam kāvyam cikīrṣuḥ āśīrṇamaskriyā vastunirdeśo vāpi
tanmukham ityādivacanānusāreṇa vastunirdeśan tāvat ka-
roṭi astīti | na tu kāvyē yava(read yad a°?)sāddhyam ta-
danusāreṇaiva kāvyasamjñā karttavyā | yathā yudhiṣṭhira-
vijaya-jānakīharaṇa-śiśupālavadhaprabhṛtīnām atra tu tā-
rakāsuranigrahaḥ kāvyē sāddhyatayā nirddiṣṭaḥ | etc.

F. 36b:—iti śrī-Kṛṣṇasya¹ Nārāyaṇasya kṛtau Kumā-
rasambhavavivarane prathamā sarggaḥ ||

F. 54 ends with the commentary on II, 58. Up to f. 54
the leaves are numbered by Akṣaras, then begins a new
foliation (by figures) and a different handwriting with f. 55
where we find the commentary on III, 76 (last verse of
Sarga 3).

The IIIrd Sarga ends (f. 55):—iti śrī-Kṛṣṇaśiṣyasya
Nārāyaṇasya kṛtau kumārasambhavavivarane tṛtīyas sa-
rggaḥ ||

Sarga IV ends f. 70b, Sarga V f. 110b, Sarga VI
f. 132b, Sarga VII f. 165.

The *eighth* Sarga begins:—hariḥ atha pūrvasarggopa-
kṣiptan devasya navavadhūviṣayam prathamānūrāgānantara-
sambhūtam sambhogam varṇayitum aṣṭamas sarggoyam
ārabhyate tatra Mādhavenoktam atrāṣṭamas sarggo gauri-
sambhogavarṇnanatvād vācayitum śrotum vyākhyātuṁ ca
na yuktaṁ etacchīlānān devatāśāpād āyuṣaḥ kṣayo bhavi-
ṣyati iti dakṣiṇāvartte na punaḥ asya prakaraṇasya śiva-
yo sambhogaviṣayatvād rasabhāvaṁ vivicya vaktum bi-
bhemi tasmād anvayamātram atrādhikriyate ity uktam
Arunācalanāthena tu tad ubhayam api dūṣitam ayam kila
tasyābhiprāyaḥ pārvatīparameśvarayoś śarīramātragraha-
ṇam api lokānugrahārttham eva yathoktam bhagavato vi-
ditam² vo yathā svārtthā name (read nāma?) kāścit pra-
vṛttayaḥ iti | devyā api śarīragrahaṇādikam lokānugrahā-
rttham eva iti devīmāhātmyādiṣu tatra tatra pratipāditam
trividhā hi loke janāḥ muktā mumukṣavas saktāś ceti ...
yena kenāpi prakāreṇa bhagavati manaḥpranidhānam eva

¹ Read Kṛṣṇaśiṣyasya, so all the other colophons.

² bhagavatā viditah pr. m.

muktikāraṇam ity uktam bhāgavate | kāmam krodham bhayam sneham aikyam sauhṛdam eva vā nityam harau vidadhato yānti tanmayatām hi te iti mahākavir api kāmīnān cittaṁ pārvatīparameśvarapādāravindāvasaktam vi-
dhātum evāṣṭamesmin sarge Vātsyāyanaśāstrānusāripīm padavīm urarīcakāra | *etc.*

Sarga VIII ends f. 196, and the MS. breaks off on f. 197 with the words:—nanu yadi bhavyā maduktaprakāratvam eva virūpākṣasyānuditam tarhi tatprāptimātraphalāt tapaso viramyatām ata āha | mama manaḥ atra sthiram.

122. -

WHISH No. 119.

Size: $15\frac{3}{4} \times 1\frac{7}{8}$ in., (1) + 136 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Kollam 962 = A. D. 1787.

Character: Malayalam.

The *Nāmaṅgānuśāsana*, by *Amarasimha*, or the *Amarakośa*, with a Malayalam gloss.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ mama gurave namaḥ yasya jñāna-dayāsindhor agādhasyānaghā guṇāḥ | *etc.* . . . svar avyayam svargganākaḥ tridivaḥ tridaśālayaḥ suraloko dyodivau dve striyau klībe triviṣṭapam || 6 || svāḥ | avyāyam | svarggāḥ | nākaḥ | tridivaḥ | tridaśālayaḥ | suralokaḥ | ivadiṁ pulim-gam || dyaúḥ | okārāntam | divauḥ | vakārāntam | dveḥ | striyauḥ | klībe triviṣṭapam | ivanu || svarggattinnuperaḥ || amarā nirjjarā devās, *etc.*

Kāṇḍa I ends on f. 30, Kāṇḍa II on f. 96.

Kāṇḍa III ends (f. 136):—saṣṭyāntāprākpadās senāstheyān nāmaṅgānuśāsanaṁ | akṣaram yat paribhraṣṭam *etc.* . . . avedomām aham vande menadeyāya te namaḥ āsurāt prāṇinosyedam etat sarvam apālayam || . . . śrīnārāyaṇāya namaḥ śrīkṛṣṇāya namaḥ . . . śrīsūryādisarvagrahebhyo namaḥ kollam tollāyiratta arupattaraṇṭāmata kannimāsam, *etc.* (Date, scribe, and benedictions in Malayalam language.)

123.

WHISH No. 121.

Size: $13\frac{1}{2} \times 1\frac{7}{8}$ in., 107 leaves, generally 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Bhartṛkāvya* i. e. *Bhaṭṭikāvya*, with the Commentary called *Jayamaṅgalā*, Sargas I—III complete, beginning of Sarga IV, and V, 8—VI, 71.

It begins:—hari śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ | praṇipatya sakalavedinam atidustara-Bhartṛkāvyaśalilanidheḥ jayamaṅgaleti nāmnā naukeva viracyate ṭikā | lakṣya(m) lakṣaṇān ca dvayaṃ e(ka)tra vi-
duṣāṃ pradarsayitum śrī-Svāmisūnuḥ kavir Bhartṛnāmā rāmakathāśrayam mahākāvyaṇ cakāra, etc.

F. 17b:—iti Bhartṛkāvyaṭikāyāṇ jayamaṅgalāyāṃ prakṛṇṇakāṇḍe rāmasambhavo nāma prathamā sarggaḥ ||

Sarga II ends f. 40b, Sarga III f. 58b.

After f. 60 there is a lacuna extending from IV, 11 to V, 8.

V, 106 ends f. 85b (f. 86 which should be the end of Sarga V seems to be misplaced).

The MS. breaks off (in the Commentary on VI, 71) with the words:—sakhyasya tava sugrīvaḥ kārakaḥ kapi-nandanah drutaṇ draṣṭāsi maithilyās s[v]aivam ukṭvā tiro-bhavad | ito bulūcāv ity ādinā kṛtam adhikṛtyocyate kṛtyānām akṛtyānām kṛdantarbhāvepi bhāvakarmaṇo(h) kṛtyā iti viśeṣapratipādanārttham pṛthagadhikāravacanam śeṣas tu kṛtaḥ kartta.

124.

WHISH No. 122.

Size: $16\frac{1}{2} \times 2$ in., 67 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: End of 17th or beginning of 18th cent.?

Character: Malayalam. The leaves are numbered by letters, as follows: ka = 1. kā = 2. ki = 3. kī = 4 . . . kau = 14, kam = 15, kah = 16, kha = 17 etc.

Injuries: The MS. is much damaged, many leaves broken, and lines lost.

(1)

The *Siddhāntaśekhara*, by *Śrīpati*, in 20 Adhyāyas (ff. 1—40).

It begins:—** ** taye namaḥ avighnam astu () yat-tejah pitrdhāmni śītamahasah pāthoyame maṇḍale sam-krāntam kumudākarasya kurute kāntim vikāsadhūyam¹ () cañcaccañcuputaiḥ cakoranikaraiś cāpiyatesau ciran trai-lokyālayadīpako vijayate devo nidhis tejasām () nījaguru-padaadvandvam kṛtvā manasy atibhaktito gaṇakatilaka-Śrī-pūrvoyam Patir dvijapumgavaḥ () sphuṭam aṣṣamam ma-ṇḍaprajñaprabodhavivṛddhaye lalitavacanais siddhāntānām karoti hi śekharam () śatānandaddhvastiprabhṛtituṭiparya-ntasamayapramānam bhūdhīṣṇyagrahanivahasamsthānaka-athanam () grahendrāṇāṁ cārās sakalagaṇitam yattṛgaditam (read yantragaṇitam?) sa siddhāntaḥ prokto vipulagaṇita-skandhakusalaiḥ () kratukriyārtthāḥ śrutayaḥ pradīṣṭāḥ kalāśrayās te kratavo niruktāḥ etc.

F. 3b:—iti Śrīpativiracite siddhāntaśekhare grahabha-gaṇāddhyāyaḥ prathamah :

The 2nd Adhyāya (maddhyamādhikāroddhyāyaḥ) ends f. 8. the 3rd A. f. 12, the 4th A. f. 17b [one leaf missing between ff. 17 and 18], the 5th A. (candragrahaṇa) f. 19, the 6th A. (sūryagrahaṇa) f. 19b. the 7th A. (parvānāyana) f. 20. the 8th A. (pāta) f. 21. the 9th A. (grahodayāsta-maya) f. 21b. the 10th A. (candra) f. 23. the 11th A. (grahayuddha) f. 25. the 12th A. (bhayoga) f. 27. the 13th A. (vyakta-gaṇita) f. 29b. the 14th A. (avyakta-gaṇita) f. 31b.

After f. 34 three leaves (gī. gu. gū) are missing.

The 16th A. (golavarṇana) ends f. 36, the 17th A. (rāhu-nirākarana) f. 36b, the 18th A. (grahanopavarṇana) f. 37b, the 19th A. (yantravidhāna) f. 39.

¹ For vikāsadhūyam the metre requires - - - - -.

The 20th Adhyāya ends (f. 40b):—iti siddhāntaśekhara
Śrīpativiracite siddhāntaśekhara praśnavidhānāddhyāyo
vimśaḥ ॥ namaś śivāya śrīsūryādisarvagrahebhyo namaḥ
śrīkṛṣṇāya namaḥ ॥ ॥ ॥

Amongst the authorities quoted are Āryabhaṭa, Jisnu-
nandana, Śrītrivikrama.

(2)

The *Mahābhāskarīya Karmanibandhana*, in 8 Adhyāyas
(ff. 41—54), based on the *Āryabhaṭa*.

It begins (f. 41):—hariḥ śrīgaṇapataye namaḥ kalām
bibhartti kṣaṇadākarasya yaḥ prakāśitāśām śirasā gabha-
stibhiḥ namostu tasmai suravanditāptaye samastavidyāpra-
bh(av)āya śambhave jayanti bhānoḥ kamalāvabodhinaḥ kara-
himāṃsor vanitānanatviṣaḥ sasūritārāspṛṣṭadīrggharaśmayo
dharāsutajñāskisita(?)tviṣaḥ punaḥ tapobhir āptam sphuṭa-
tantram āsmakaṇ cīratvam abhyetu jagatsu satgrahaiḥ ciraṇ
ca jīvyāsur apetakalmaṣā Bhaṭasya śiṣyā jitarāgaśatravaḥ
navādrirūpāgniyutam mahībhujām śakendranāmnām śata-
varṣasagraham dviṣaṭkanighnam gatamāsasamyutam, etc.

F. 44:—iti mahābhāskarīye karmmanibandhane pratha-
moddhyāyah ॥

It ends (f. 54):—Bhāskare mithunaparyyavasāne śarva-
rītiguṇasaptaghaṭi syāt akṣacāpagaṇitam vada tasmin
lambakena sahyatam vigaṇayya Bhāskareṇa paricintya
kr̥toyam mandabuddhiparibhogasamartthaḥ samyag Ārya-
bhaṭakarmanibandha spaṣṭavākyakaraṇais samavetaḥ spa-
ṣṭāsthānekakiraṇe cchedyake grahaṇe raveḥ yad ihāsti tad
anyatra yan nehāsti na tat kvacit ॥ iti mahābhāskarīye
aṣṭamoddhyāyah ॥ mahābhāskarīyam samāptam . akṣaram
yat paribhraṣṭam mātrādhīnan tu yat bhavet kṣantum
arhanti vidvāṃsaḥ kasya nāsti vyatikramah . arddhād
ūnā ca dhūmram syāt kṛṣṇam arddhādhikam bhavet
vimuñcataḥ kṛṣṇadhūmram kapilam sakalagrahe śrīkṛṣṇāya
namaḥ namaś śivāya śivam astu ॥ ॥ ॥

(3)

Fragment of some treatise on astronomy (ff. 55—66).

It begins (f. 55):—hariḥ Bhāskaram abhivandyāhan
nikhilagrahagativiśeṣabodhakaram vakṣye vyatipātādiñāno-
pāyam samāsenā ayanacalanan dvigunitam prakṣipyārke
tvajet tam rtubhānvoh śiṣṭasame śītāmśau kramaśaḥ kila-
lāṭavaidhṛtāv uditau sāyanacalane tasmin yady uttaram
ahivad adha upari śikhivad avāgayanes tastatopi tat sū-
kṣmatā gaṇitavaśāt sūryendvor bimbayogārdhād atpake-
pakramāntare vyatipātāhuh, etc.

F. 66 ends:—vainnye śobhanam ambikāramanabham
riktān apūrṇāmbhasām sūktiś śukraśaśāmkamandadivasā
simhāśvigostriḡhaṭāḥ vastre sūrppabham uttamam himakaro
maddhyo vyayāristhito na śrīsendujaleśapāpadivasāḥ kannya
*** meṣālinam ॥ 33 ॥

125.

WHISH No. 123.

Size: $15\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 46 leaves, 8 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Malayalam.

Injuries: Some leaves damaged by fire.

The *Kuḷacūdāmaṇi*, or *Laghustutimahābhāṣya*, a Com-
mentary on *Laghubhaṭṭāraka's Laghustuti*, by *Simharāja*,
in 21 Vṛttas, with an introduction in Malayalam. The
text is printed as the first part of the *Pañcastavī* in the
'Kāvyamālā', Part III (1887). Mr. Whish describes the
work as "*Vimśatī* with Commentary of Simha-rājā".

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
aindrasyevetyādi | eṣā | asau | tripurā | vaḥ agham | sa-
hasā | sadā | cchindyāt | etc. (follows Commentary in Ma-
layalam language).

F. 15b:—athedānīm ādyavṛttam vivriyate | aindrasyeva
śarāsanasya dadhatī maddhyelalāṭam prabhām śauryyīm
kāntim anuṣṇagor iva śirasy ātanvatī sarvataḥ eṣāsau
tripurā hr̥di dyutir ivoṣṇāmsos sadāhasthitā chindyād vas
sahasā padais tribhir aghañ jyotirmayī vānmayī (1) śrīman-

mahārājasamakṣam eva trailokye svāttā¹ siddhena siddha-sārasvatena śrīmatgurukāṭākṣapātāmātreṇa saṁsiddhis tat-kṣaṇam eva sarasvatī mandirāya māṇavadanāmbujo Laghubhaṭṭārako nijalābhaprakarsas sarveṣāṁ bhavaty iti buddhyā parameśvaryā jyotirmayīśvarūpaṁ vāṇmayīśvarūpaṁ ca prapañcam pratipādayan tatkālavarttinas sadasyā pratyāśīrvādam karoti | etc.

F. 23:—śrīmat-Simharājakṛte laghustutiśrīmanmahāman-trabhāṣye kulacūdāmaṇau prathamavṛttam sampūrṇam .

It ends:—dhruvam niścītam addhyayanam kariṣyatiti di-vyasiddharṣimānavaughagurvachinnapāraṁparyāgatam as-min mahatsvacchandasaṁgrahan tenedam Simharājena mayā sucaritinā² kṛtam laghustutimahābhāṣyam aśeṣāga-masammitam | iti Simharājakṛtau laghustutimahābhāṣye kulacūlāmaṇau ekaviṁśativṛttam sampūrṇam : Laghubhaṭṭārakāya namaḥ Simharājāya namaḥ śivāya namaḥ śivāya namaḥ śubham astu |

126.

WHISH No. 125 A.

Size: 12 $\frac{3}{8}$ × 2 in., (1) + 40 [numbered by letters from a. ā. i. ī etc. to am. aḥ. ka. kha, etc. to bha] + 143 [numbered as ff. 77—219] leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

(1)

Fragment of a Commentary on the *Bhāgavata-Purāṇa*, in Malayalam language. (Ff. 40.)

(2)

Fragment of the *Bhāgavata-Purāṇa*, Skandha X, Adhyāyas 57 to 84 in Malayalam language (ff. 77—202), and Adhyāyas 85 to 90 in Sanskrit (ff. 202b—219b).

¹ Doubtful reading.

² May be read also saṁcarī°. Read sukaritinā?

It ends:—*ksitibhujopi yayur yadarthah : iti śribhāgavate mahāpurāṇe pāramahansaśaṃkṛtāyām śribhāgavate mahāpurāṇe dasamaskandhe navatitamodhyāyah : śrīkrishṇāya namaḥ kṣantum arhati.*

127.

WHISH No. 126.

Size: $9\frac{1}{2} \times 1\frac{1}{2}$ in. $1\frac{1}{2} + 7$ leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Kuvalayananda*, by *Appayya Dikṣita*, complete. See above No. 109.

It begins:—*hariḥ śrīganapataye namaḥ avighnam astu parasparatapasampatphalāvitaparasparau prapañcamātā-pitarau prāñcau jāyāpatī stumah etc.*

It ends:—*amum kubalayānandam akarod Arppadikṣitah niyogād Vemkaṭapater nnirupādhikṛpānidhe(h) candrāloko vijayatām śāradāgamasambhavaḥ hr̥dyah kuvalayānando yalprasādād abhūd dhruvam : : śrīgurubhyo namaḥ : prākpr̥sthēkhilaphelavamśatilakas sūritcarāmobhavac chri-mān cekamarutpradeśa iti vā gehentaraśrenike talputrasya ca śankarasya kavipatmārkakṣamād eva śiṣyālpajñasya hi pustakam smarata ity etsudhi praudhakāḥ : : śubham astu :*

128.

WHISH No. 127.

Size: $17\frac{1}{2} \times 1\frac{1}{2}$ in. $82 + 1$ leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Probably early 18th cent. An entry by Mr. Whish is dated 'Calicut 1834'.

Scribe: Rāma.

Character: Malayalam. The leaves are numbered by Akṣaras in the same way as No. 19.

Injuries: Leaves 1. 38—41 damaged, other leaves slightly damaged.

(1)

The *Kāvyaṣṛāṣṭā* (by *Rājānaka Mammata* and *Alaka*, in 10 Ullāṣas. Ff. 1—4 contain the Sūtras only. ff. 4—51 the Sūtras with the Commentary. On the authorship of this work see Peterson, II, p. 13 sqq. The Bodleian MS. Sansk. e. 61 (Hultsch Collection No. 172) contains a Śāradā MS. of the work, in which the colophon is:—iti kāvyaparakāśābhidham kāvyalakṣaṇam samāptam kṛtiś śrī-Rājānaka-Mammatakālakayoḥ ।

The text begins:—***** niyatikṛtaniyamarahitām hlādaika **** paratantrām navarasarucirān nirmmitim ādadhatī bhāratī kaver jīyati kāvyam yaśasertthakṛte, etc.

It ends (f. 4):—eṣān doṣā yathāyogam sambhavantopi kecana । ukteṣv antaḥ patantīti na prthak pratipāditāḥ । ity eṣa mārggo viduṣāṃ vibhinnopy abhinnarūpaḥ pratibhāṣate yat na tad vicitram yad amutra samyag vinirmmitā samghaṭaneva hetuḥ । । iti kāvyaparakāśe daśama ullāṣaḥ ।

Then the Commentary begins:—hariḥ śrīgaṇapataye namaḥ । granthārambhe vighnavighātāya samuciteṣṭadevatām granthakṛt parāmrśati । niyatikṛtaniyamarahitām hlādaikamayīm ananyaparatantrām navarasarucirān nirmmitim ādadhatī bhāratī kaver jīyati । niyatiśaktyā niyatarūpā, etc.

It ends:—pūrvoktayaiva doṣajātyāntarbhāvitā na prthak-(prati)pādanam arhantīti sampūrṇam idam kāvyalakṣaṇam iti kāvyaparakāśe daśama ullāṣaḥ । ity eṣa mārggo viduṣāṃ vibhinnopy abhinnarūpaḥ pratibhāṣate yaḥ na tad vicitram yad amutra samyag vinirmmitā samgha(ṭa)naiva hetuḥ । samāptam kāvyaparakāśam । śrīpatmārabha(read śrī-Padma-nābha?)gurupādasaroruhotthān reṇūn bhavābhdhitarāṇa-sthirasetubhūtān ajñānasantamasabhedasahasraraśmidbhāṇo namāmy akhilalokahitaikaśīlān । kāvyaparakāśanāme-
dam vicitram kāvyalakṣaṇam । prekṣāvatān camatkāra-
raṇam likhitam mayā । । on namo nārāyaṇāya । । on
namo śivāya । āgāmikāla ulāye pratāpe cāyati smṛtā
āgāmīnyām samṛddhau । । karakṛtam aparādham kṣantun

arhanti santah । Rāmeṇa likhitam idam pustakam । śrī-
govindāya namaḥ ॥ . . . hariḥ ॥ harahara ॥ ॥

(2)

The *Brahmapāra Stotra*, with a Commentary (ff. 52—54).

F. 52 begins:—pracetasam brahmapāram mune śrotum
icchāmaḥ paramam stavam japatā kaṇḍa¹nādevo yenā-
rāddhyata keśavaḥ । Somaḥ । pāramparam viṣṇā para-
pāraḥ pāraḥ parebhyaḥ paramārttharūpī, etc.

F. 53 begins:—brahmapāramamayam vedāntārtthamayam
brahmaśabdapracuram vā viṣṇutatvapratipāditatvāt sto-
trasya tadvijijñāsubhi sprṣtas Soma uvāca । pāramparam
ity ādi । etc.

F. 54 ends:—kathaṇ ca na iti syāt pātakan tad api
hantya urugāyapāda iti bhāgavatokteḥ । brahmapāram sto-
tram ॥

(3)

The *Paramārthasāraṇivaraṇa*, a Commentary on the
Śeṣāryā (ascribed to *Śeṣanāga*), by *Rāghavānanda* (ff. 55—82).
Cf. Burnell, Tanjore, p. 93 b. Hultsch II, p. 131.

It begins (f. 55):—śrīgaṇapataye namaḥ avighnam
astu ॥ agniśomātmanā nāyudhadharam akhilavyāptam
āsyāṃghrīdoṣṇām sāhasrair yuktam antaḥkṛtasuranivaham
svaprabhotbhā²sitāśam (1) netrair arkendurūpair vilasitam
analogrānana³ travarnaṃ bhūṣā⁴ bhipradīptāvayavam
avatu vo viśvarūpam murāreḥ । śrīmac-Chāṃ-
karamārggamaddhyavasatiś śākhāśatālamkṛtas saṃsārār-
kagabhastitaptatanubhis saṃsevitāṃghrir jjanaiḥ (1) Kṛṣṇā-
nandamahīruhomṛtarasāpūrṇair apūrvaiḥ phalaiś citrām
prītim upāsakeṣu janayāṇ jīyān mahīmaṇḍale । aśeṣopani-
śasarā(read śatsāra?)siddhā tatvānugāmini Rāghavānanda-
muninā śeṣāryeha vimśyate । paramārtthasārasaṃ(jña)m
granthaṇ cikīrṣur ācāryas tasyāvighnaparisamāptipracaya-
gamaṇābhyām śiṣṭācāram paripālanāya ca viśiṣṭeṣṭadevatā-

¹ Doubtful. very indistinct. Read kañjanābhadevo?

² ellā (corrected to tbbā?).

³ Illegible. Wanted two long syllables.

⁴ Illegible. Looks like diyo or diko. Wanted one long syllable.

pranāmalakṣaṇam maṅgalam mukhataḥ sampādayann
artthataḥ ārambhāpekṣitam viṣayaprayojanasambandhā-
dhikārilakṣaṇam anubandhacatuṣṭayam āviṣkaroti : etc.

It ends:—āryāvṛttaślokanām pañcāśītyā aśītiś ca pañca
ca tataś catasṛbhir videhamuktir uktā tatas tisṛbhiḥ kra-
mamuktir eva caturaśītir iyāntim āryeti pañcāśītir āryā bha-
vatīti paramārtthasāravivara(ṇa)m eta(d) Govindacandrikayā
samhṛtasamsṛtikāpā(?) sambhūtā Rāghavānandāt () yosau
bhāti carācarātmakajagadrūpeṇa bhūtyā svayā yaś cānan-
tasukhaikatānavimalasvānmaṁ(?)¹ prabodhasvarāt () yatsvā-
rājyam ameyam āgamagiras saṁlakṣa(ya)nty akṣayās ta-
smai viśvahr̥disthitāya mahate puṁse namaḥ kurmahe ॥
iti paramārtthasāravivaraṇam samāptam ॥ śrīgurubhyo
namaḥ ॥ . . . śrī-Vedavyāsāya namaḥ ॥ hariharahiranya-
garbhebhyaḥ namaḥ ॥ ॥

129.

WHISH No. 128.

Size: $10\frac{1}{4} \times 1\frac{3}{4}$ in., (2) + 107 + 24 + (2) leaves, from 10 to 12 lines
on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam. Numbering of leaves by Akṣaras in the
same way as No. 19.

(1)

The *Smṛticandrikā*, by *Deva* or *Devanna Bhaṭṭopādhyāya*,
son of *Keśavāditya Bhaṭṭopādhyāya*, Pariccheda I of the
Vyavahāra-kāṇḍa. "The author's name shows that he was
a Telugu", Burnell, Tanjore, p. 133.

Another copy of the same work in No. 141.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astuḥ
sarasvatīpatim vande śrīyaḥ patim umāpatim tvīṣāṁ patim
gaṇapatim brhaspatimukhān munīn pade pade praskha-
latāṁ pradīpādisthitāṁ api draṣṭṛnām drṣṭivīṣaye candrikā
pravīṭanyate ॥ athedānīm vyavahāra-kāṇḍam ārabhyate ॥
tatrādan vyavahārasvarūpam nirūpyate ॥ tatra Brhaspatiḥ ॥

¹ Read *svāntaḥ, or *tvān mato?

dharmmapradhānāḥ puruṣāḥ, etc. See Burnell, Tanjore p. 134.

F. 2:—iti smṛticandrikāyāṃ vyavahārasvarūpaṃ nirūpanaṃ ।

F. 7:—smṛticandrikāyāṃ aṣṭādaśapadanirūpanaṃ ।

F. 9b:—iti smṛ° vyavahārabhedāḥ ।

F. 26:—iti smṛ° pratijñāvādaḥ ।

F. 41b:—iti smṛ° lekhyānirūpanaṃ ।

F. 46b:—iti smṛ° lekhyāparikṣā ।

F. 55b:—iti smṛ° sāksīparikṣā ।

F. 74:—iti smṛ° sāksīviśayāni । samāptaṃ ca sāksīprakaraṇaṃ । athāsāksīpratyaḥ tatra Nāradaḥ । etc.

F. 85:—iti smṛ° rtuto divyaṣṭavasthā ।

F. 102:—iti smṛ° dāṇḍaviśayāni ।

It ends (f. 107):—iti smṛticandrikāyāṃ bālayantādi(?)dhanaviśayāni¹ । hariḥ । śrī - Keśavādityasamutbhavasya Devasya śāntadvijarājamūrttes sa candrikāṃ prāpya sukhena lokān kurvantu sarvavyavahārasiddhiṃ । iti sakalavidyāviśārada-śrī-Keśavādityabhāṭṭopāddhyāyasūnu-yañjika - Deva² bhāṭṭopāddhyāyasomayājiviracitāyāṃ smṛticandrikāyāṃ vyavahārakāṇḍe prathamāḥ paricchedaḥ । atreyāṃ prakaraṇānupūrvī vyavahārasvarūpanaṃ aṣṭādaśanirūpanaṃ vyavahārabhedānirṇetṛnirṇayadharmasthānevasthānaṃ vyavahāradarśanavidhiḥ । kṛṣṇāya namaḥ ।

(2)

The *Vyavahāramālikā*, the beginning only. See Ind. Off. III, pp. 456—8 ("Vyavahāramālā, a manual of civil law (? by Varadarāja) much used in Malabar"); Hultsch II (No. 1472), p. 139.

It begins:—hariḥ śrīganapataye namaḥ avighnam astuḥ śrīgurubhyaḥ namaḥ namostu narasimhāya bhaktānugrahakāriṇe ajāya bahurūpāya sarggasthityantakāriṇe । manumukhyasarassamutbhavaḥ sukumāraiḥ prasavair vacoma-

¹ No. 141 = Whish No. 143 reads bālādiddhana°.

² Read yañjika-Devanna? But MS. No. 141 also reads °yajñika-Devena.

yañ tridivāptiphalair nṛpocitāṃ racayāmi vyavahāramālikāṃ | śrī-Nāradaḥ Manuḥ Prajāpatir yasmin kāle rājyam abūbhujan dharmmaikatānāḥ, *etc.*

Some of the chapters are:—vyavahārāvalokanadharmmaḥ (f. 1), sabhāsabhyopadeśāḥ (f. 2b), vyavahāralakṣaṇam (f. 3), hīnalakṣaṇam (f. 6), sākṣipratyuddhṛti (f. 7b), rājasāsana-lakṣaṇam, dūṣitalekhyaparīkṣā (f. 9b), lekhyaprakaraṇam (f. 10), agnividhi (f. 13b), viṣavidhi (f. 14b), śapathavidhi (f. 15b), ṛnasya deydēyavidhiḥ (f. 20), nityadānasya prakārah (f. 24), *etc.*

It breaks off (f. 24b) with the following words:—dāsyādhikaraṇam | abhyupetyāśuśuśrūṣā samāptaḥ | Nāradaḥ | bhṛtānāṃ vetanasyokto dānādānavidhikramah vetanasyānapākarma tadvivādapadam smṛtam |

130.

WHISH No. 129.

Size: 9 × 1½ in., 54 leaves (but f. 3 missing), 8 or 9 lines on a page.

Material: Palm leaves.

Date: Probably early 18th century.

Character: Malayalam.

Injuries: First leaf damaged.

Fragment of Śaṅkara's Commentary on the *Viṣṇusahasranāman*.

It begins:—parāyaṇam tasmin loke ekam parāyaṇam param ayaṇam prāptavyam pa *** *** ** *** **** ya-granthiś chidyante sarvasamśayāḥ kṣiyante cāsyā karmmāṇi tasmin drṣṭe, *etc.*

F. 24b:—nāmnāṃ śatam ādyam vivṛtam | F. 29:—iti nāmnā(n) dvitīyam śatam | F. 34:—iti tṛtīya(n) nāmnāṃ śatam vivṛtam | F. 39:—iti nāmnāṃ caturtham śatakam |

It breaks off with the words:—iti bhagavatsmaranāt yan devan devaki devī vasudevād ajījanat bhaumasya brahmaṇo guptyai diptam agnim ivāraṇiḥ iti mahābhāra(tam). See MBh. XII, 47, 28.

131.

WHISH No. 130.

Size: $11\frac{3}{8} \times 1\frac{1}{2}$ in., (1) + 155 + (15) leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Scribe: Anantakṛṣṇa, son of Govinda.

Character: Malayalam.

The *Tulākāverīmāhātmya* from the *Agni-Purāṇa*, in 30 Adhyāyas.

Other copies in Nos. 51 and 186.

It begins:—dharmmavarmmā ca rājarsir etc., see No. 51 above p. 63.

F. 5b:—iti śrīmadāgneyapurāṇe tulākāverīmāhātmye prathamodhyāyah ।

F. 40:—ity āgneyapurāṇe tulā° saptamoddhyāyah । śrī-rāṅgeśāya namaḥ ।

F. 79b:—ity āgne° tulā° pañcadaśoddhyāyah ।

It ends:—iti prasannānananīrajā mudā . . . (see above p. 63) abhyapūjayan । ity āgneyapurāṇe tulākāverīmāhātmye trīṃśoddhyāyah । yādṛśam. etc. . . Āvadugdhāraṇagurave namaḥ । śrīkāveryai namaḥ । śrī-Govindan putran Anantakṛṣṇan svahastalikhitam śrīrāṅgeśāya namaḥ । . . hariḥ ।

132.

WHISH No. 132.

Size: $12 \times 1\frac{1}{2}$ in., (1) + 144 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th century?

Character: Malayalam.

The *Brahmottarakhaṇḍa* (from the *Skanda-Purāṇa*?), Adhyāyas 23—44. The beginning is similar to that of the Bodleian MSS. Walker 160 and 132d (see Aufrecht-Oxford, p. 74 sq.), and Mitra, Notices No. 2567 (VIII, p. 19 sq.), but the work is not identical with either of these.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu suklāmbaṛadharaṃ viṣṇuṃ śaśivarṇṇaṃ ca'turbhujam pra-

sannavadanam dhyāyet sarvavighnopaśāntaye ākhyātam
bhavatā pūrvam viṣṇor mātmyam uttamam sarvapāpa-
haram puṇyam samāsenā śrutāṁ ca naḥ ; idānim śrotum
icchāmo mātmyam tripuradviṣaḥ tatbhaktānāṁ ca māt-
myam niśśeṣāghaharam param tanmantrāṇān tadvratānān
tatppūjāyāś ca sattama tatkathāyāś ca tatbhakteḥ pra-
bhāvam anuvarṇnaya । śrī-Sūtaḥ । etāvad devamarttyānām
śreyas sa sanātanam yad īśvarakathāyām vo jātā bhaktir
ahetukī, etc.

F. 5b:—iti brahmottarakhaṇḍe pañcākṣaramahimānu-
varṇnanā nāma trayaviṁśoddhyaḥ ।

F. 24b:—iti brahmottarakhaṇḍe śivacaturdaśimahimā-
nuvarṇnane caṇḍālikammāśaśivavokaprāptikathanāma (?)
pañcaviṁśoddhyaḥ । śrīpārvatyai namo namaḥ śubham ।
bhūyopi śivamātmyam vakṣyāmi paramātbhutam śrīvataṁ
sarvapāpaghnam, etc.

F. 48b:—iti brahmottarakhaṇḍe pradoṣapūjāmahimānu-
varṇnanā nāma ekonaviṁśoddhyaḥ ।

F. 68:—iti brahmottarakhaṇḍe somavāramahimānuvarṇ-
nane śivabhaktamahimānuvarṇnanā nāma ekaviṁśoddhya-
yaḥ ।

F. 95b:—iti brahmottarakhaṇḍe bhadraḥyurmuktiprā-
ptikathanā nāma ṣaṭtriṁśoddhyaḥ ।

It ends:—yaḥ paṭhec chṛṇuyāc caiva purāṇam śaivam
uttamam sa vidhūya sarvakarmmāṇi śivaloke mahīyate ।
iti brahmottarakhaṇḍe purāṇaśravaṇamahimānuvarṇnanā
nāma catuṣcatvāriṁśoddhyaḥ । śrīpārvatīparameśvarā-
bhyāṁ namaḥ । . . . gurūṇāṁ caraṇāmbhojaparāgaparamā-
pavaḥ manomukuram asmākaṁ punīyur anuvāsaram । śu-
bham astu । śrīgurubhyo namaḥ śrīśūlapāṇaye namo namaḥ ।

133.

WHISH No. 133.

Size: 10½ × 1½ in., 194 leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 19th cent.?

Character: Malayalam.

The *Nāmalingānuśāsana* (*Amarakośa*) by *Amarasimha* (I, 1 to III, 2), with an explanatory gloss in Malayalam language.

It begins:—hariḥ śrīgaṇapataye namaḥ | yasya jñānadayā-sindhor agādhasyānaghā guṇāḥ | *etc.* . . . svaḥ | ita * vya-yam | svarggaḥ | nākaḥ tridivāḥ tridaśālayaḥ | suralokaḥ | ivayañcum puliṅgaḥ | dyauḥ okārāntaḥ | dyau vakārāntaḥ dve striyau | klībe | triviṣṭapaḥ | *etc.*

It ends with the 2nd Varga of the 3rd Kāṇḍa:—grā-matā | grāmaṇḍam | janatā | janavaṇḍam | dhūmyā | dhūmaṇḍam | pāśyā[m] pāś[y]avaṇḍam | gavyā | govaṇḍam | prṭhak | prṭhak | diṁ strī | apiṁ sāhasraḥ | sāhasraṇḍam | kāriṣyaḥ kāriṣavaṇḍam | vārmmaṇāḥ (read °am) kava-ṣavaṇḍam | atharvaṇādikam | atharvaṇavaṇḍam | kli | iti samkīrṇavarggaḥ |

134.

WHISH No. 134.

Size: $10\frac{3}{4} \times 1\frac{3}{4}$ in., (1) + 129 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 19th cent.?

Character: Malayalam.

The *Kriyākalāpa* (astronomical portion) of the *Tantrasamgraha*, in 8 Adhyāyas, together with a Commentary.

There are several copies of the *Tantrasamgraha* in the Malayalam language in the Whish Collection.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu | pratyūhavyūhaviratikāraḥ param mahā antaḥkaraṇa-śuddhim me vidadhātu sanātanaḥ yatprasādāt kavindra-tvaḥ mandopi labhate kṣaṇāt tām śāradendusvacchāṅgīm vande devīm sarasvatīm | nārāyaṇaḥ jagadanugraha-jāgaru-kaḥ śrīnīlakaṇṭhaḥ api sarvavidam prapamya yat tantra-samgrahagatam grahatantra-jātam tasyāparāṇ ca vivṛtiḥ vilikhāmi laghvīm | tatrādaḥ tāvad ācāryyaḥ prārīpsita-prabandhapratyūhaśāmanāyābhīṣṭadevatān namaskaroti | he viṣṇo nihitaḥ kṛtsnaḥ jagat tvayyeva kāraṇe jyotiṣāṇ jyō-

tiṣe tasmai namo nārāyaṇāya te iti | he viṣṇo sarvavyāpin
yasmims tvayi kṛtsnam idaṁ jagan nihitam, *etc.*

F. 5:—iti caitrādaya eva cāndramāsāḥ maddhvāditveno-
ktāḥ | *etc.*

F. 12:—tatra prathamāddhyāyoktaprakāreṇa trairāśikā-
nitā bhagaṇādikā ye grahamaddhyamāḥ | tebhyo bhagaṇān
apāsyā śiṣṭebhyo bhagaṇān apāsyā śiṣṭebhyo rāśyādibhyo
bhāgātmakam upadiṣṭam svam svam mandoccam viśoddhya
yac chiṣyate tad iha mandakendram ity abhidhiyate || *etc.*

F. 34b:—iti tantrasaṁgrahasya kriyākālāpam krameṇa
saṁgrhya racite vyākhyānesmin pūrṇnoddhyāyo dvitīyo-
bhūt ||

The 3rd Adhyāya ends f. 75b, the 4th Adhyāya f. 90,
the 5th Adhyāya f. 107b, the 6th Adhyāya f. 112b, the
7th Adhyāya f. 116.

It ends:—iti tantrasaṁgrahasya kriyākālāpam krameṇa
saṁgrhya racite tadvyākhyāne pūrṇnobhūd aṣṭamoddhyā-
yaḥ | samāptaṁ cedam namaś śivāya | *etc.* (follow some lines
in Malayalam language).

135.

WHISH No. 136.

Size: 8½ × 1½ in., 75 leaves, from 9 to 11 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

Fragment of the *Bālabhārata* by *Paṇḍit Agastya*, ending
with the 9th Sarga. The complete work is said to contain
20 Sargas, see Burnell, Tanjore, p. 159b; A. Holtzmann,
Das Mahābhārata, III, p. 44.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
asty atrinetraprabhava(h) kalātmā śaśīti nakṣatragāṇasya nā-
thaḥ yaṁ vārijaśrīharam āptavāco vāmaṁ harer llocanam
āmananti | sevyas surāṇā(m) himavarṣipādas sambhāvanīyas
dīrghā dīveṇa mahiddhrabhartteva tamopahantrīm yaḥ kau-
mudīm divyanadīm prasūte | na jāhnavīyaiś ca na yāmu-

naiś ca na cāparāsām saritām payobhiḥ yannyā(?)dayenaiva
 sujātadhāmno bamhiyasīm vṛddhim upeti pārtthaḥ | budhas
 tatobhūn navasu graheṣu ratneṣu muktāphalavan manojñāḥ
 yaḥ karddamāpatyam ilābhidhānam paryyagrahit pañcaśatā-
 yudhārttaḥ | tasyānujobhūt puruhūtasārah Purūravā bhū-
 valayasya goptā nārāyaṇoruprabhavām striyam yo jaya-
 śriyā sārddham alabdha daityāt | tasyāyur āyurddamano
 ripūṇām āsīd anūnasya guṇais tanūjaḥ | hr̥ṣyadvarttri pu-
 lakāṅkurābhā rarāja yasyāddhvarayūparājīḥ putras tadyo
 Nahuṣodhirūdhatriviṣṭapam puṇyavaram parāsuḥ kutrāpi
 sūtrāmni ciraṁ pranaṣṭe svarājyam indras svayam eva
 cakre | ajāyatāsmād anagho Yayātiḥ peṣṭur dviṣām ucca-
 litasya yasya nabhasy udīrṇṇo bālareṇur āsīt ghano yasaḥ
 ketakajanmahetuḥ | etc.

F. 8b:—ity Agastyapaṇḍitakṛtau bālabhārate prathamā
 sarggaḥ |

F. 31:—ity Agastyakṛtau bālabhārate caturtthasarggaḥ |

F. 59b:—ity Agastyakṛtau bālabhārate saptamā sa-
 rggaḥ |

F. 66b:—ity Agastyakṛtau bālabhārate aṣṭamasarggaḥ |

It ends:—prītosmi te prājñatamāya rājan yam icchasi
 bhrātr̥ṣu taṁ dadāmi uktas sa tenaivam upodhaharṣo jī-
 vantam aicchan nakulan narendrah | 101 |

136.

WHISH No. 137.

Size: $11\frac{1}{4} \times 1\frac{1}{8}$ in., (1) + 46 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

A Commentary on *Jayadeva's Gītagovinda*, in 12 Sargas.

It begins:—hari śrīgaṇapataye nama avighnam astu |
 Jayadevanāmā kavīḥ gītagovindābhidham prabandham
 vidadhānaḥ tatpradīpādyam vastūpakṣipann eva tannirde-

śarūpam maṅgalam ācarati meghair ity ādi he rādhe am-
bara(m) meghair mmeduram vasantepi kṛṣṇāhṛtair mmeghais
timirair vā, etc.

It ends:—yan nityair iti | yad vastu viriñcagirijāprāṇe-
śamukhyaiḥ brahmeśamukhyai[h]r mmuhur(?)jjasam nānā-
kāravicārasāraturaiḥ nānāvidhacintaviśeṣan nipunaiḥ (read
°cintāviśeṣanipunaiḥ?) vidvatbhir nnityair vacanaiḥ upani-
ṣadvākyaḥ jadyāpi (?) na niścīyate tad ādyam param vastu
divyair mmadhurai[h]s satsūktisamśodhitaiḥ mṛdūktisamśo-
dhitaiḥ Jayadevakāvyaghaṭitaiḥ gītagovindavākyaḥ sārasya
sīmā *¹ ṣaḥ bhaktiviśeṣaśālinām cetasi cakāstu sphuratu ||
iti śrīgītagovindavyākhyāne sarasarasīruhākṣo nāma dvā-
daśas sarggaḥ || śrīkṛṣṇāya namaḥ ||

137.

WISH No. 139.

Size: $11\frac{5}{8} \times 1\frac{3}{4}$ in., (1) + 70 + (1) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Probably middle of 18th cent.

Character: Malayalam.

The *Sūryasiddhāntavivarana*, a Commentary on the
Sūryasiddhānta, by *Parameśvara*, pupil of *Rudra*, in
13 Adhyāyas.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu ||
gurubhyo namaḥ || lokāmbāyai namaḥ || śrīsūryāya namaḥ
cidrūpakāraṇam sarvagatam kṣīragatājyavat yad yogidrśyañ
jagatas tam mahāhamsam āśraye || vyākhyātam bhā-
skariyam laghu tad anu mahābhāskariyam sabhāṣyam
paścāl līlāvatī ca grahagativaiṣayam kiñcid anyac ca yena
soyam śrī-Rudraśiṣyo vadanajaśiśave sūryasiddhāntasama-
stham vakṣyaty aspaṣṭam arttham gaṇitaviṣayagam karnia
tatraiva hi syāt || tatra tāvat bhagavatā sūryeṇa Mayā-
yoditam sūryasiddhāntam vivakṣur ayam ācārya iṣṭadevatā-
prapñāmapūrvakam Mayasūryayos samvādamayaprasnottare

* Akṣara indistinct, looks like jū or ōjū.

niyuktasya sūryāmśasya puruṣasya vacanaṁ ca kramāt
pradarśayati | acintyāvyaktarūpāya, etc.

F. 11:—iti sūryasiddhāntavivarane prathamoddhyāyah |

F. 20b:—iti Pārameśvare sūryasiddhāntavivarane dviti-
yoddhyāyah | |

F. 31:—iti Pārameśvare tripraśnāddhyāyas tṛtīyah |

Adhyāya IV ends f. 34b, A. V f. 37b, A. VI f. 40b,
A. VII f. 44, A. VIII f. 47b, A. IX f. 50, A. X f. 52b,
A. XI f. 55b, A. XII f. 68b.

It ends:—etat te sarvam ākhyātam rahasyam param
atbhutam brahmaitat paramam puṇyam sarvapāpaprāṇā-
śanam evam upasamhṛtam śāstram nilābjyos sam-
gamāt saumye sthitena paramādinā siddhāntam vivṛtam
sauram īśvareṇaivam atpapaśah¹ || iti Pārameśvare sūryasi-
ddhāntavivarane trayodaśoddhyāyah || śrīlokāmbāyai namaḥ ||
śrīsūryādisarvagrahebhyaḥ namaḥ || śrīsarvasvatīprasādika ||

138.

WHISH No. 140.

Size: $9\frac{3}{4} \times 1\frac{5}{8}$ in., (1) + 97 + (1) leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1817—which is very
strange, as the date given at the end of the MS. is the Kollam
year 998, i. e. A. D. 1823.

Character: Malayalam. The leaves numbered by Akṣaras.

The *Sahasranāmapadyavṛtti* or metrical Commentary on
the *Viṣṇusahasranāman*.

It begins:—hariḥ śrīgaṇapataye namaḥ | avighnam astu |
yasmād āsīj jagad idam akhilam yena vā tat praviṣṭaṁ
jīvo bhūtvā khalu jalaravivan māyayā nirguṇopi (1) yasmin
ante vilayantam parānandaṁ conam (?)² viṣṇum vande mama
hr̥di nilayam śāśvatam śāntam ekam || sṛṣṭvādisargge kavim
ātmamāyayā svānābhipatmād akhilārtthasiddhaye (1) vedān
sahāṁgair avadān (read avadat?) purātanān yas tam gurun
naumi sadārtthasiddhaye (1) Vyāsaśiṣyo mahātejās sa Vai-
śampāyano munīḥ uvāca punar apy enam rājānam Jana-

¹ *Id est* alpaśah.

² Metre wrong. Four Akṣaras wanting.

mejayam | śrutvāvadhārya niścitya dharmmān nānāvidhā(n)
parān aśeṣeṇaiva kārtsnyena niśśeṣeṇāviśamkayā | etc.

It ends: —śrīpūrvapūrṇṇapriyavādareṇa samparkasaṃśo-
dhitamānasena vṛttir mmayā keśavapūrṇṇanāmnām (— —?)
sahasrasya samīriteyam | laghuvṛttir iyaṃ haripādayugan
drdhabhaktimatā kathitā vimalā suvimśya naro yadi tām
prapaṭhed dhṛtikṛtyaharim sa vimuktimayāt | iti śrīśahasra-
nāmapadyavṛttau daśamaśatam samāptam || śubham
astu | śrī-Vedavyāsāya namaḥ, etc. (Date etc. in Malayalam
language.)

139.

WHISH No. 141.

Size: $7\frac{1}{8} \times 1\frac{1}{2}$ in., (1) + 102 + (1) leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: Kollam year 999, or A. D. 1824.

Character: Malayalam.

Śoḍaśakriyā, a manual of domestic ceremonies (Jāta-
karman, Upanayana, Marriage, etc.), according to the
school of *Bodhāyana*, in the Malayalam language, the
Vedic Mantras being quoted in Sanskrit, e. g.: f. 9b:—
mantram aśmā bhava paraśu(r) bhava hiraṇyam asṛtam
bhava | vedo mai (read vai) putranāmāsi sa jīva śaradaś
śatam indraḥ śreṣṭhāni draviṇāni dhehi cittin dakṣasya
subhagatvam asme, etc. See Mantrapāṭha II, 12, 1; 11, 33.

F. 35:—mantram ā tiṣṭhemam aśmānam aśmeva tvam
sthiro bhava abhi tiṣṭha prṭanyatas sahasva prtanāyataḥ | ...
mantram yā akṛntann avayan yā atanvata yāś ca devir
antān abhito dadhantha | tās tvā devir jjarasā sam vya-
yantv āyusmān idam pari dhatsva vāsaḥ | See Mantrap. II,
2, 2; 5.

F. 67:—mantram | sakhāsi saptapadā abhūma sakhyān
te gameya | sakhyāt te mā yoṣam sakhyān me mā
yoṣthāḥ | See Mantrapāṭha I, 3, 14.

F. 79:—mantram yas tvā hṛdā kīriṇā manyamānomar-
tṭyaṃ marttyo jōhavīmi | jātavedo, etc. See Mantrap. II,
11, 5.

140.

WHISH No. 142.

Size: $9\frac{1}{2} \times 1\frac{3}{4}$ in., 103 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Nārāyaṇīya*, a Stotra (by *Nārāyaṇa Bhaṭṭa* of Kerala). On the last page there is the following entry by Mr. C. M. Whish: "Nārāyaṇīyam; by a native of Malabar of the Vaiṣṇava sect. The completion of the work by the author is dated 27th November 1586 O. S." The author is described as the 'most popular and well-admired author of *Prakriyāsarvasvam*, *Dhātukāvyam*, *Nārāyaṇīyam*, etc.', by the Mahārāja of Travancore, JRAS., vol. XVI, 1884, p. 449. See No. 114.

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu | sāndrānandāvabodhātmakam anupamitam kāladeśāvadhibhyān niryyuktan nityam uktan nigamaśatasahasrena nirbhāsyamānam aspaṣṭan drṣṭamātre punar urupuruṣārthātmakam brahmatatvam tat tāvat bhāti sākṣāt gurupavanapure hanta bhāgyaṇ janānām | etc.*

F. 18 marg.: *venasya kathā |*

F. 22 marg.: *ajāmilakathā |*

F. 24b marg.: *hiranyākṣakathā |*

F. 25 marg.: *narasiṃhāvatāram |*

It ends:—*ajñātvā te mahatvam yad iha nigaditam viśvanātha kṣamethā(h) | stotraṇ caitat sahasrottaram adhikā-taram tvatprasādāya bhūyāt | dvedhā nārāyaṇīyaśrutisu ca januṣā stutyatāvarṇṇanena sthitam līlāvatārair idam iha kurutām āyurārogyasaukhyam | śrīkṛṣṇāya namaḥ nārāyaṇīyam samāptam || śrīgurubhyo namaḥ | etc.*

141.

WHISH No. 143.

Size: $9\frac{1}{2} \times 1\frac{1}{4}$ in., (1) + 169 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Kollam 981, i. e. A. D. 1806, according to the scribe's colophon (written in Malayalam language) at the end of the MS.

Character: Malayalam.

The *Smṛticandrikā*, by *Deva* or *Devanna Bhaṭṭopādhyāya*, son of *Keśavāditya Bhaṭṭopādhyāya*, Pariccheda I of the *Vyavahārakāṇḍa*. Another copy of the same work as No. 129 (1) (Whish No. 128).

142.

WHISH No. 144.

Size: $14 \times 1\frac{1}{4}$ in., (1) + 99 leaves, 11 lines on a page.

Material: Palm leaves.

Date & Scribe: The MS. was copied by Kṛṣṇadvija in the Kollam year 985, i. e. A. D. 1810, according to the scribe's colophon: — Kollam tollāyiratta empattañcāmata makaramāsam aṅcāntiyyati coppaccayum robiṇiyum śuklapakṣattit dvādaśiyum Siṅhaḥ karaṇavum kuṭiyadivam vātālayeśānugraheṇa Kṛṣṇadvijena likhitam pustakam #

Character: Malayalam.

The *Śrutirañjinī*, a Commentary on *Jayadeva's Gitagovinda*, by *Lakṣmīdhara*, in 12 Sargas.

Another copy of the same work as No. 113 (1) (Whish No. 111).

143.

WHISH No. 145.

Size: $9\frac{1}{2} \times 1\frac{1}{4}$ in. (and $7\frac{1}{4} \times 1\frac{3}{8}$ in.), 16 + 21 + 19 + 5 + 11 leaves, 6 (4, 5, or 7) lines on a page.

Material: Palm leaves.

Date: Early 19th cent.?

Character: Malayalam.

Various collections of *Mantras* for Tantric worship, and fragments of Tantric treatises.

(1) A collection of 110 Mantras, beginning: — om hrīm śrīm klīm ām (?) nityakāmeśvari klīm sarvasatvavaśankā-

* Indistinct.

rīsenah sarvastripuruṣavaśāṅkarī aim klīm sauḥ sauḥ klīm
aim hrīm namo bhagavativiccai (?) mahātripurasundaryyai
namah, etc.

F. 10b:—na guror adhikam na guror adhikam na guror
adhikam na guror adhikam śivaśāsanataś śivaśāsanataś
śivaśāsanataś śivaśāsanataḥ | 110 | śrīgurucaraṇāravindā-
bhyām namah : :

(2) A fragment begins on f. 11:—ādhāre liṅganābhau
hrdayasarasiḥ tālumūle lalāṭe dvaipatre ṣoḍaśāre dviḍaśa-
daśadale dvādaśārdhe catuṣke vāsānte bālamaddhye ḍa-
phakarasaḥite kaṇṭhadeśe svarāṇām haṁsan tatvārttha-
yuktam sakaladalayutam varṇarūpan namāmi : etc.

This fragment breaks off on f. 13b, f. 14 contains some
benedictions (namo gaṇeśāya namo vidhātre, etc.), ff. 15 & 16
contain another fragment.

(3) Another Tantric treatise (or fragment), beginning
(f. 1):—caturbhujam mahāviṣṇum śaṁkhacakraḡadādharam
manasā cintaye devam mānasasnānam ucyate khaṣṭhitam
puṇḡarikākṣam mantramūrttim harim smaret anantāditya-
sankāśam vāsudevaṁ caturbhujam śaṁkhacakraḡadāpatma-
dhāriṇam vanamālinam śyāmalam, etc.

(4) A Collection of Mantras, beginning (f. 1):—atha
pātram vīti : om prakṛtya vikārabuddhimataśrotratvak-
cakṣujihvāghrāṇavākpāṇipādapāyūpastha-śabdasparśarūpa-
rasagandha-ākāśavāyuvahnīsalīlabhūmyātmanā aśuddhata-
tvena am ām aḥ aim ātmatatvena sthūladeham pariśo-
dhayāmi śodhayeti brūyur āryyāḥ, etc.

F. 17 ends:—iti śaṁkhaḡpūjā | gāṁgagāyāi viśvarūḡpāyāi
śaḡdāśivāmṛtāyāi nārāyaṇyāi namo namah |

Ff. 18—19 contain some tables of Mantras in four
columns.

(5) Another collection of Mantras begins (f. 1):—Śukra
rṣiḥ amṛtagāyatri cchandaḥ sarjīvani(read samjīvani?)-
rudro devatā aim śukraśāpāṇām klīm, etc.

(6) A Collection of 50 Mantras, beginning (f. 1):—hariḥ
śrīgaṇapatiḡye namah śrīmadvāḡgdevatāyyā tvā gaṇanāthaḡm
prapamya ca natvā deśikanāthaḡm ca śivānandarasaḡm
bruve : 1 :

It ends:—ānandāmṛtapūritā harapadāmbhojālavāle sthitā sthairyopaghnām upetya bhaktilatikā śākhopaśākhā sthitā uccair mmānasakāyamānapaṭalīm ākramya niṣkalmaṣā nityābhīṣṭaphalapradā bhavatu me salkarmmasamvar-ddhitā ॥ 50 ॥

144.

WISH No. 146.

Size: $9\frac{1}{8} \times 1\frac{3}{4}$ in., (1) + 52 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

(1)

The *Praśnasamgraha*, from the *Sārasamgraha*, a treatise on astrology.

It begins:—śrīgaṇapataye namaḥ avighnam astu śrī-sūryādisarvagrahebhyo namaḥ (:) sūryendvagnivilocanam girisutāraktam budhāntasvṛkam devedyam rajatacalendra-bhṛgubhūḥ koṇādhivāsotsukam sarppālamkṛtacāruvighra-mayam vṛddhokṣaketum bhaje kaṇṭhāntarggatakālakūṭa-gulikaṇ cellūranātham śivam ॥ 1 ॥ maddhyātavyadhipam praṇamya kamalam prāṇeśvaram sampade kṛṣṇīyaprabhṛtim vicārya bahudhā praśnāgamān aṇjasā samgrhyāpi gurū-ditam laghudhiyā(m) bodhāya padyair nnavaiḥ prechāsam-graham ādadhāmy aham asau deya(read daiva)jñatustyaḥ bhavet ॥ 2 ॥ skandheṣu triṣu saśramah kṛtamanās siddhānta-bhedeṣu vā pañcasv āttamantrattamo (read °manastamo?) nipuṇadhīrācāryavān satyavān daivajñah kṛtanityakarma-karaṇo japtāttamantro grahān pañcāmgeṣaṇapūrvakam hi gaṇaye dāstāntata (?) svasthadhī(h) ॥ 3 ॥

F. 2b:—daśabhir nnavasamyuktaiḥ padyair iti samirita dūtalakṣmādikāddhyāyah prathamah praśnasamgrahē .

F. 4b:—iti sārasmgrahē praśnaśāstreṣṭamamgāddhyāyo dvitīyah ॥

F. 5b:—iti sārasmgrahē praśnaśāstre sugrīvapraśna-ddhyāyas tṛtīyah ॥

F. 22:—iti sārasmgrahē praśnaśāstre grahavivaraṇā-ddhyāyo daśamah ॥ F. 32b:—ity āyu(h)praśnah ॥ ślokanām

śatakenairam āyuhpraśna udāhṛtaḥ saikena daśakenātha
vivāhapraśna ucyaṭe ।

It ends (f. 38b):—uktam āgamabhāvena saptivarṣā-
nāmṛgayāyudhoḥ lakṣaṇam vimśatiślankair (sic) ity evaṃ
praśnasamgrahaḥ । iti praśnasamgrahaḥ । । iti praśnasam-
graham samāptam ।

(2)

Fragment of the *Laghvī Jātakapaddhati*, and other
fragments not identified (ff. 38b—52).

It begins (f. 38b):—hariḥ natvādyam parameśvaram ga-
napatiṃ sūryendubhūvṛtividvāgīśāspḥujidāki(?)rāhuśikhino
devān gurūṃś cākhilān kṛṣṇīyād aparāś (read °rāc?) ca
sāram api yet (read yat) kiñcit samādāya tacchā(s)tram śi-
ṣyahitāya samgraham ahaṃ vakṣyāmi samkṣepataḥ janma-
yuktaphalāni janmasamaye jñātvā salagnān grahān daiva-
jñāḥ pravadet tathaiva sakalam praśnodayarkṣād api pra-
śnam janma samam phaleṣu sudhiyaś śamsanty avijñātam
apy adeśyam viduṣā hi varyam akhilam praśnopadeśād
yataḥ tithyṛkṣeṣu śubheṣu saumyadinakṛdvārenukūlekhile
devya(read daiva)jñam vidhivat prasādyā sumatin datvā
param prābhṛtam prāhne prcchatu prcchakas tv abhimatam
nirddhārya buddhyaiva tad ramye bhūmitaleṣu maṃgalayute
cakram likhed daivavit । etc.

F. 46b:—madane priye mṛti sukhe putro yathā sam-
bhavaḥ hāra syāt guṇasamyutir gguṇaguṇāhārāhṛtā svā
daśā labdhāny antarajā daśātha vidaśā sādhyā tataś
coktavat । 40 । iti jātakapaddhatir llaghvī । ।

Then follows (f. 46b)¹:—hariḥ śonarkaniśākarakṣiti-
javim (?)² jīvāspḥujitsūryajān vighneśam svagurūn praṇamya
śirasā devīn ca vāgīśvarīm praśnajñānavidhau Varāhamihirā-
patyas sa yad vastur³ llokānām hitakāmyayā dvijavaras
tikām karoty albhutām ।

¹ This is (as Prof. Aufrecht informs me) the beginning of *Utpala's*
Commentary on the *Śatpañcāśikā* of *Prthuyāśas*, the son of *Varā-*
hamihira. See Ind. Off. V, p. 1059 (No. 2993).

² keśājarka° . . . °vijjivā°. Ind. Off. MS.

³ Varāhamihirācāryasya sadvastuni lo°. Ind. Off. MS.

This is only a fragment of one page. The next two leaves also contain fragments of which not much can be made.

Ff. 49—52 contain Mantras and invocations, and it is doubtful whether the leaves belong together.

145.

WHISH No. 147.

Size: $7\frac{1}{2} \times 2$ in., (2) + 62 + 46 + 32 + 12 + (2) leaves, from 8 to 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1822', and at the end of the *Tarkasamgrahadīpikā* the date Kollam 997 (also corresponding to A. D. 1822) is given.

Character: Malayalam.

(1)

The *Sāṅkhyasaptati*, or *Sāṅkhyakārikā*, by *Īśvarakṛṣṇa* (ff. 1—7). See No. 104.

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu duḥkhatrayābhighātāj jijnāsā tadapaghātake hetau drṣṭe sāpārthā cen naikāntātyantatobhāvāt | etc.*

It ends (f. 7):—*iti sāmkyāsaptati samāptāḥ | ṣaṭ-trimśatā samghaṭitāya tatvais tvagādisaptāvaraṇo bhavāya etc.*

(2)

The *Jayamaṅgalā*, a Commentary on the *Sāṅkhyasaptati*, by *Śaṅkara* (ff. 7—62).

It begins (f. 7b):—*hariḥ śrīgaṇapataye namaḥ || adhi-gatatatvālokaṁ lokottaravādinam praṇamya munim kriyate saptatikāyāḥ ṭikā jayamaṅgalā nāma prekṣāvantanukte prayojane na kvacit pravarttanta iti prayojanam ucyate | tatvajñānān mokṣaḥ tatvāni pañcavimśatiḥ | tathoktaṁ pañcavimśatitatvajño yatra kutrāśrametaraḥ jaṭi muṇḍi śikhī vā vimucyate nātra saṁśayaḥ | etc.*

It ends (f. 62):—*iti śrīmatparamahamsaparivrajā (read °parivrājakā) cāryaśrī-Govindabhagavatpūjyapādaśiṣyena śrī-Śaṅkarabhagavatā kṛtā sāmkyasaptatiṭikā samāptā | śrī-sarasvatyai namaḥ śrīkṛṣṇāya namaḥ ||*

(3)

The *Tattvakaumudī*, a Commentary on the *Sāṅkhyasaptati*, by *Vācaspatimiśra* (ff. 1—40). See No. 104 (3).

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu ajām ekām lohitaśuklakṛṣṇām bahvīḥ prajāś sṛjamānān namāmaḥ ajā ye tān juṣamāṇā bhajanto jahaty enām bhuktabhogān numas tān* | *Kapilāya mahāmunaye munaye śiṣyāya tasya cāsuraye Pañcaśikhāya tatheśvarakṛṣṇāya vayan namasyāmaḥ* | *iha khalu pratipipitsitam arttham pratipādayan pratipādayitāvadheyavacano bhavati, etc.*

It ends (f. 40):—*iti śrī-Vācaspatimiśraviracitā sām- khyasaptatīṭikā samāptaḥ* || *kumūdānīva cetāṃsi bodhayanti satām sadā śrī-Vācaspatimiśrāṇām kṛti syāt tattvakaumudī* || *akṣaram yat paribhraṣṭam mātrāhīnan tu yat bhavet kṣantum arhanti vidvāṃsaḥ kasya nāsti vyatikramah* || *śrī-gurubhyo namaḥ* || || ||

(4)

A fragment, not identified (ff. 41—46).

F. 41 begins:—*te vidhāsyati alam utkaṇṭhayā tavety upadeśe tuṣṭiḥ sākālākhyogha ucyate yā tu na kālān nāpy upādānāt prakṛter vivekakhyātir api tu bhāgyā deva ata eva madālasāpatyāni bālāni mātur upadeśamātrā devavi- vekakhyātīmanti muktāni babhūvuh, etc.*

(5)

The *Tarkasaṃgrahadīpikā*, a Commentary by *Annam- bhaṭṭa* on his own *Tarkasaṃgraha* (ff. 32).

It begins:—*hariḥ śrīgaṇapataye namaḥ avighnam astu viśveśvaram sām- bamūrttim praṇipatya girām gurum tīkām śiṣubhitām kurve tarkasa(m)grahadīpikām* | *etc.*

It ends:—*ity Annambhaṭṭopāddhyāyakṛtatarkkasam- grahadīpikā samāptā* || || *śrīmahātripurasundaryai namaḥ* | *etc.* (Date etc. in Malayalam language.)

(6)

The *Tarkasaṃgraha*, by *Annambhaṭṭa* (ff. 12).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu nidhāya hr̥di, etc.

It ends:—Kāṇādanyāyamatayor bālavutpattisiddhaye Annambhaṭṭena viduṣā racitas tarkkasamgrahaḥ tarkkasamgrahas samāptaḥ | śrī-Vedavyāsāya namaḥ śrīgurave namaḥ.

146.

WHISH No. 148.

Size: $7 \times 1\frac{3}{8}$ in., 4 + 129 + 60 leaves, from 6 to 9 lines on a page.

Material: Palm leaves.

Date: Kollam 992, i. e. A. D. 1817. (Date given in Malayalam language on f. 129.)

Scribe: Dāmodara.

Character: Malayalam.

(1)

Ff. 1—4 contain some fragments, not identified.

(2)

The *Sarvārthacintāmaṇi*, an astrological treatise, by *Veṅkaṭanāyaka*, son of *Appayārya*. Fragment only (ff. 1—22). See Hultsch II, No. 1307, p. 128.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu | śrīmaccheṣagiriṣṭhale vinilayaṃ śrī-Vemkiṭeśaṃ guruṃ natvā Vemkiṭanāyakas tv anudinaṃ jātopayayāt¹ sudhiḥ etc.

F. 22b breaks off with the words:—rāhau vilagne sakuṇkaputre rāhan br̥hatbījmiḥāhurāryyāḥ lagne śca + e.

(3)

Fragment of the first Sarga of the *Bālakāṇḍa* of *Vālmīki's Rāmāyaṇa* (f. 23).

F. 23 begins:—lokaṃ gamiṣyati idaṃ pavitraṃ pāpa-ghnam puṇyaṃ vedaiś ca sammitaṃ yaḥ paṭhed rāmaca-ritaṃ sarvapāpaiḥ pramucyate, and ends:—iti śrīrāmāyaṇe ādikāvye śrīyāmadvādikāṇḍe śrīnārada-vākyaḥ śrīsaṃkṣepo nāma prathamas sarggaḥ | . . . śrīgaṇapataye namaḥ |

¹ Read jātoppayāryyāt with Dr. Hultsch' MS.

(4)

Ff. 23 b—129 contain several fragments partly in Sanskrit, partly in Malayalam, which I cannot identify.

(5)

A Malayalam Commentary on the *Karaṇapaddhati* (Astrology?). Ff. 1—60.

147.

WHISH No. 149.

Size: $7\frac{1}{2} \times 1\frac{1}{2}$ in., (1) + 160 + (3) leaves, generally 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Keralamāhātmya* from the *Bhūgola-Purāṇa*.

It begins:—lakṣmigrāme samāgatya bhagavān bhṛguna-
ndanah grāmaṇi kalpayām āsa tasmin saptadaśa dvijān
kañcidvijam dvijeṣv atra āṅgīrānvayam eva ca kṣetrakā-
ryāya rāmas tu lakṣmīśasyālaye nrpa, etc.

F. 6 b:—iti śrībhūgolapurāṇe keralamāhātmye addhyāyah ॥

F. 39 b:—iti śrībhūgolapurāṇe pañcāśoddhyāyah ॥

F. 50 b:—iti śrībhūgolapurāṇe keralamāhātmye gargga-
yudhiṣṭhīrasamvāde addhyāyah ॥

F. 92:—iti keralotbhave nilānadīmāhātmye pañcamo-
ddhyāyah ॥ ॥

F. 131 b:—iti śrībhūgolapurāṇe umāmaheśvarasamvāde
keralamāhātmye saṁkṣepo nāma prathamoddhyāyah ॥

F. 155:—ity agastyasamhitāyām keralotbhave ikṣunadī-
māhātmye pañcapañcāśoddhyāyah ॥

It ends:—iti keralotbhave sthaleśamāhātmye catuṣṣaṣṭiś-
śatatamodhyāyah ॥ śubham bhavatu ॥

148.

WHISH No. 150.

Size: $11\frac{3}{4} \times 1\frac{1}{8}$ in., 209 leaves (the first of which is missing), 7 lines
on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam. The leaves are numbered by Akṣaras.

Injuries: The first two leaves damaged.

The *Sūtasamhitā* of the *Skanda-Purāṇa*. The Śivamāhātmyakhaṇḍa wants the beginning (one leaf), the Jñānayoga and Mukti Khaṇḍas are complete, the end of the Yajñavaibhavakhaṇḍa is missing. See No. 76.

F. 3:—iti śrīskānde purāṇe sūtasamhitāyām śivamāhātmyakhaṇḍe prathamoddhyāyaḥ ।

The Śivamāhātmyakhaṇḍa ends (f. 41):—iti skānde purāṇe sūtasamhitāyām śivamāhātmyakhaṇḍe trayodaśoddhyāyaḥ । śivamāhātmyakhaṇḍas samāptaḥ ।

The Jñānayogakhaṇḍa ends (f. 83):—iti . . . jñānayogakhaṇḍe samādhividhir viṃśatitamoddhyāyaḥ । samāptā jñānayogakhaṇḍaḥ ।

The Muktikhaṇḍa ends (f. 112):—iti . . . muktikhaṇḍe navamoddhyāyaḥ । muktikhaṇḍas samāptaḥ ।

The MS. breaks off in the middle of the 39th Adhyāya (which begins f. 204) of the Yajñavaibhavakhaṇḍa.

149.

WHISH No. 151.

Size: $7\frac{5}{8} \times 1\frac{1}{2}$ in., (1) + 1 + 109 + (1) + 20 + 29 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

(1)

The *Abhijñānaśākuntala*, by *Kālidāsa*, in 7 Acts.

It begins:—hariḥ śrīgaṇapataye namaḥ nāndyante tataḥ praviśati sūtradhāraḥ yā sraṣṭus sṛṣṭir ādyā vahati vidhi-
hutam yā havir yā ca hotra (read hotrī) ye dve kālam vi-
dhatta śrutiviśayagunā yā sthitā vyāpya viśvam yām āhus
sarvabhūtaprakṛtir iti yayā prāṇinaḥ prāṇavantaḥ pratya-
kṣābhīḥ prapannas tanubhir avatu vas tābhir aṣṭābhīḥ īśaḥ ।
naipatthyābhimukham avalokya । āryye yadi naipatthyavi-

dhānam avasitam itas tāvad āgamyatām | praviśya naṭi |
ama ia hmi | sū | abhirūpabhūyiṣṭhā parisad eṣā adya khalu
Kālidāsagrathitavastunā navena nāṭakenopasthātavyam
asmābhiḥ | etc.

The first *Anka* ends f. 16b, the 2nd A. f. 30, the 3rd A.
f. 42, the 4th A. f. 58, the 5th A. f. 72b, the 6th A. f. 94b.

It breaks off (f. 109b) with:—api ca | tava bhavatu
vidaujāḥ prājyavṛṣṭi(h) prajāsatatayajñas (sic) svarggino bhā-
vayālam yugaśataparivarttā. (Verse 193 in Böhtlingk's
edition.)

(2)

The *Dakṣayajñaprabandha*, a poem.

The Catalogue of the Library of the India Office, vol. II,
part I, p. 65 mentions a 'Dakṣayajña, by Rāmanārāyaṇa',
published Calcutta 1881. The same work?

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
śrīmatkailāsaśaile sakalagaṇacamūcakrasampūrṇasānanau sā-
nandam pārijātaprasavasulabhilān (?) mānayan mandavātān
pratyagrapremahr̥dyām anīśam anusaran dakṣajāmikṣu (?)
cāpakrīḍābhedair anaiṣīt kamapi sa samayaṁ somalekhā-
kalāpaḥ || 1 ||

It ends (f. 20):—sadyas samprāpya satrakṣitim anumili-
tām prākṛtaiḥ prāptajīvaiḥ datvā rudrasya bhāgam vidhi-
vad avahitās satraśeṣam samāpya svasthā svam svan nivā-
sam prayayur atisukhas sopi dakṣo babhūva | iti dakṣaya-
jñaprabandham samāptam || ||

(3)

A fragment, not identified.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
sākam rājā sagarbhyais samayajalanidhiṁ dustaram sādhu
tīrtthā (read tīrtvā?) nirmukto vaktrarandhrād vidhur iva
tamaso bhāsamāno nitāntam pāṇim pārtthātmajenātbbhuta-
bhujamahasā grāhayann uttarāyās santuṣyan bandhuvarggais
saha śamanasuto mātṣyapuryāny avātsīt | etc.

It ends:—mātrvācam acirān niśamya padatārit (?) : vīṇi-
namaskaric (?) cādareṇa nijasodaraṇ ca samudam prapamya

* The metre requires a short syllable.

śamanātmajam yātudhānaparameṣakollupatināsumārutasu-
tan telī (?)¹ * ādi devacaranāravindamakakān vila * (?)²
karutibhinān ! !

150.

WHISH No. 152.

Size: $6\frac{7}{8} \times 1\frac{1}{2}$ in., (2) + 196 + (2) leaves, generally 9 lines on a page.

Material: Palm leaves.

Date: Kollam 999, i. e. A. D. 1824.

Character: Malayalam.

The Tantrasamuccaya.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
śrīgurave namaḥ | śrīmatṣaṭguṇasambhṛtaṁ vapur adhiṣṭhā-
yānugṛhṇāti yaḥ śraddhābhaktipavitratoḥpāraṇai svāraṁ-
bhabhūkārukaiḥ pūrṇānandarasaṇubhūr ativiśādān (?) tar-
ppito yajvanas tan devaṁ nnigamāgamādyadhigatam nityam
samārādhnuṃyāḥ (?)³ | gurudivākarabhadraḥkaṭākṣarusphuri-
tahr(t)kamalodarasambhṛtaḥ likhitāsmi atha tantrasamucca-
yaḥ, etc.

F. 103:—iti tantrasamuccaye rahasyāgamasāraḥ paṭalaḥ
samāpi ṣaṣṭhaprakṛtiṭa (sic) kṛtapādapiṭhapratimāvāarakapi-
ṭhikā pratiṣṭhaḥ |

F. 144:—iti tantrasamuccaye samudyatghaṭasamkhyā-
parikalpanāprakāraḥ paṭalaḥ kalaśaprasāadhanaitatsnapanā-
khyāndavarosṭa samāptaḥ |

It ends:—balipīṭhamahāddhvajādijītena vihitair ddeva-
viśuddhyavasrutais tatsuliśoddhya (sic) ! ! ! ! ! iti samntra-
samuccyeye samāptaḥ | (sic) etc. (Date in Malayalam
language.)

151.

WHISH No. 154.

Size: $7\frac{3}{8} \times 1\frac{1}{4}$ in., (1) + 137 + 4 leaves, generally 7 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

¹ The metre requires ...

² The metre requires ... for vila*.

³ Doubtful reading.

Character: Malayalam. The leaves are numbered by Akṣaras, in the same way as No. 19.

Injuries: Leaves 93 and 94 damaged, half of leaf 100 lost.

(1)

The *Alaṃkārasarvasva* by *Rājānaka Ruyyaka* or *Mañkhuka*. Our MS. mentions Mañkhuka as the author's name. In Burnell, Tanjore, p. 54a, the name of the author is given as 'Kāśmīrasāndhivigrahikamañkhuka.' Generally Rājānaka Ruyyaka (or Rucaka) is mentioned as the author of our work. Thus in the edition published in the 'Kāvyamālā' (No. 35, Bombay 1893); also in the Bodleian MS. Wilson 406 (Aufrecht-Oxford 210a), where Ruppaka is a mistake for Ruyyaka. Mitra, Notices No. 3015 (vol. IX, p. 117) has Rājānaka Rucaka. Bühler (Report, pp. 51, 67 seq.) has shown that Rājānaka Ruyyaka was the Guru of Mañkha or Mañkhaka (who wrote his Śrīkaṇṭhacarita between A. D. 1135 and 1145). Is Mañkhuka identical with Mañkhaka, and was he the real author of the *Alaṃkārasāstra* which his Guru appropriated to himself?

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu namaskṛtya parāṃ vācan devīn trividhavigrahāṃ nijālaṃkārasūtrāṇāṃ vṛtyā tālparyam ucyate iha bhāmahotbhāṭa-prabhṛtayas tāvac cirantanālaṃkāraḥ pratiyamānam arttham vācyopaskāraḥ tāyālaṃkārapakṣanikṣiptam manyante tathā hi, etc.

It ends:—śabdālaṃkāratvaprasaṃgāt tasmād āśrayāśrayi-bhāvenaiva cirantanamatānusṛtiḥ || samāptaṃ cedam alaṃkārasarvasvam || iti Mañkhuko vitene kāśmīrakṣitipasāndhivigrahikaḥ sukavimukhālaṃkāraṇ tad idam alaṃkārasarvasvam || || namaś śivāya śāntāya || || śubham astu || ||

(2)

A fragment (4 leaves, marked ka, kha, ga, gha), not identified.

It begins:—iha viśiṣṭau śabdārtthau kāvyam tayoś ca

vaiśiṣṭyan dharmamukhena vyāpāramukhena vyamgyamukhena vā iti trayah prāyahpakṣāḥ ādyepy alamkārato guṇato veti dvaividdhyam, etc.

It ends:—trirūpatvād iti pakṣadharmmatvam sapakṣe satvam vipakṣād vyāvṛttir iti trīṇi rūpāṇi || vākyaṇyāyo mīmāṃsakanyāyah ||

152.

WHISH No. 155.

Size: $13\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 137 + 39 + (1) leaves, from 10 to 12 lines on a page.

Material: Palm leaves.

Date: Probably copied for Mr. Whish in the early part of the 19th cent.

Character: Malayalam.

(1)

The *Amarakośodghāṭana*, a Commentary on *Amarasiṃha's Nāmalingānuśāsana*, by *Kṣīrasvāmin*. Not quite complete. See Aufrecht in Z. D. M. G., XXVIII (1874), pp. 103 seqq.; Burnell, Tanjore, p. 45.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurubhyo namaḥ diśyāc chivāni śivayos tilakāyamānam gorocanārucilalāṭavilocanam vaḥ anyonyagādḥaparīrambhanipīdanena piṇḍibhavan bahir iva sphuṭitonurāgaḥ | adyāpy abhinnaṃudro yortthārtthibhir Amarakośa eṣa budhāḥ utpātyate yatheccam grhṇiddhvan nāmaratnāni | prakṛtipratyayavākyaair vyastasamastair nnirukṭinigaḍābhyām iti sapṭāṣṭaiḥ pathibhir nnāmnām pārāyaṇam kurmmaḥ bhagnā abhidhānakṛto vivarītāraś ca yatra vibhrāntāḥ nāmāni tāni bhaktum atigahanam aho vyavasitā smaḥ | sahajo yas samullāsaḥ kṣīrābdhes sopi maṃsyate candra ity atra kiṃ kurmo gatānugatikaṇ jagat | vastv eva tannā hi bhavet kriyatenyathā yat kaś chādayed dinamānim karasamputena sāretarāntaravicāracaṇān pratīrṣyaṃs tenāham eva bata durjjana cakravartī | etc.

F. 21b:—ity Amarakośotghāṭane śabdādivarggas saṃpūrṇaḥ ||

F. 107:—ity Amarakośotghāṭane vaiśyavarggas saṃpūrṇaḥ ||

F. 113:—iti śrī-Kṣīrasvāmyutprekṣite Amarakośotghā-
tane bhūmyādikāṇḍo dvitīyah : śūdravarggas sampūrṇah :

F. 128:—ity Amarakośotghātane samkīrṇavarggas sam-
pūrṇah :

It breaks off (f. 137b) with:—śaradi bhavaś śaradah :
lakṣaṇayābhinavaḥ : adhr̥ṣṭopratiḥ : śuddho varṣā ca
vidratsupragalbhaḥ viśaradaḥ vigataś śaradopratiḥ
doṣoṣya viśaradah : : See Amarakośa III, 3, 94.

(2)

The *Campubhārata*, by *Mānaveda*, Stabakas I—VI

Cf. *Mānavedacampū*. Aufrecht CC. p. 451.

It begins:—harīḥ śrīgaṇapataye namaḥ avighnam astu
lakṣmīm ātanutāt sa vo munivaro Vyāsābhīdhānoniśam
yaḥ prāleyagirāv Apāntaratamorūpena nityan tapaḥ tanvā-
nasya kalāharer avikalā lokopakāroḍyatād rāg asyandata
bhāratāmṛtajharī yasyeyam [āsyeyam] āsyendutah : 1 : nṛtya-
ntam rajanīmukhe svapitaram stutyan trilokījanair nityan
tan nijakarnnatālavavanair atyantam ānandayan āghnānaś
ca yathālayam bhuvi karāgrenorunādam kṛpānighnātmā sa
hi vighnarāja iha me vighnān vijeghniyatām : 2 :

F. 7:—iti śrī-Mānavedaviracite campubhārāte prathama
stabakah :

It ends:—iti śrī-Mānavedaviracite campubhārāte ṣaṣṭha
stabakah : : atha bhūpatir atbhutāvadānam guṇasamra-
ñjitasarvajīvalokam yuvarājapade yuvānam enam bharatam
modabharāncitobhyaśīcat : 1 :

153.

WHISH No. 158.

Size: $7\frac{1}{2} \times 1\frac{5}{8}$ in. 35 + 5 + 4 + 9 + 14 + 44 leaves, 7 or 8 lines
on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam.

(1—3)

Fragments of works, partly in Sanskrit, partly in Mala-
yalam, not identified.

(4)

Fragment of a *Prayogasāra*, a work on ritual?

It begins:—*hariḥ ataḥ param pravakṣyāmi yogam paramadurllabham dharmamokṣapradan tatvan divyam divyālayapradam niṣkalasyāprameyasya devasya paramātmanah santānayogam ity āhus samsārocchittisāadhanam yogāt samādhis sāyujyam sāyujyād divyasānmatā sā hi samsārasandhānā hāvanī muktir iṣyate kāmakrodhas tathā lobho mohaś ca mada eva ca | mātṣaryān ceti ṣaḍvarggo vairī jñeyo mumukṣuṇā yamaś ca niyamas tadvad āsannam prāṇadhāraṇam pratyāhāro dhāraṇā ca dhyānaṇ cāpi samādhitā, etc.*

F. 8:—*iti prayogasāre pañcamah paṭalah | ataḥ param pravakṣyāmi yathāvac chaṃkulakṣaṇam nitye naimittike cāpi vāsadhine ca karmani dikvidiksamśaye prāpte śamkuś śaraṇam ucyate, etc.*

It ends (f. 9b):—*praśastasūtrasūkṣman tu śamkunaivā-vadhārayet yathaiva pūrvāparayāmyasaumyadigbhāgavi-jñānam ihopadiṣṭam samāsantastaviṣayam vivicya kāryyāni karmanibandhanāni | iti prayogasāre ṣaḍviṃśah paṭalah |*

(5)

Fragment of a work of the *Prayoga* kind, on witchcraft and domestic rites.

It begins:—*hariḥ meṣamāmsamalākīrṇnatatketāmiṣadhū-pitādādimīphalasanpattim mahatim labhate param | yasya kasyāpi māmsena gokṣīragulasamginā tena siktena nāraṃgī susevādākhyā¹ phalośritā | prathamam kusumo meṣah kuṭhārena kṣate kṛte jaṃghāyām tilacūrṇṇena samena madhu-sarppīṣā | etc.*

F. 1 margin:—*pādapadohalaparakāraavidhi.*

F. 1b marg.:—*vrkṣasecanam.*

F. 2 marg.:—*vijāropanam. (Read bijā°?)*

F. 2b marg.:—*vrkṣavaicitryadohalabhedāḥ bijastambhanam.*

F. 5 marg.:—*tilakosarvalokavaśyakaram.*

¹ The reading of the syllable *sevā* is doubtful.

- F. 5b marg.:—ṛtunāśam.
 F. 8 marg.:—vañjiraprakriya.
 F. 9 marg.:—payastambhaḥ.
 F. 10 marg.:—bhūnāgatailaprakāraḥ. bhūnāgolpatti-
 prakāraḥ.
 F. 11b marg.:—dīrghakeśakaraṇam. keśavṛddhiḥ.
 F. 12 marg.:—karṇavṛddhiḥ. kucavarddhanam.
 F. 12b marg.:—strīmukhakāntikaraṇam. śyāmikāharaṇam.
 kāntisaurabhakaraṇam.
 F. 13 marg.:—śarīradurgandhaharaṇam | dorddurāmo-
 daharaṇam | vadanadurgandhaharaṇam | kāntisaurabha-
 karaṇam |
 F. 13b marg.:—sussvarakaraṇam. atibuddhiprayogaḥ.
 kṣulpipāsāharaṇaprayogaḥ.
 F. 14 marg.:—pipāsāharaṇam.
 It ends (f. 14):—dugdhayuktaṃ phalaṃ dhātryādinaikaṃ
 peṣayet tataḥ sitājyasahitaḥ vācyāmodakaṃ bhakṣayet tu
 taṃ daśarātreṣu saṃhanti pipāsāṃ ca na saṃśayaḥ ! !

(6)

The *Sambhava-Parvan* of the *Mahābhārata*, in twelve Adhyāyas. This MS. has been fully treated in my paper "On the South-Indian Recension of the *Mahābhārata*," *Indian Antiquary*, vol. XXVII, 1898, pp. 134—136.

154.

WHISH No. 159.

Size: $10 \times 1\frac{1}{2}$ in., 1 + 72 + 1 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam.

Injuries: Some leaves damaged by insects.

The *Prākṛtarūpavatāra*, a Prākṛt Grammar, by Sim-
 harāja, son of Samudrabandhayajvan. See Pischel, Gram-
 matik der Prakrit-Sprachen (Bühler's Grundriss I, 8),
 Strassburg 1900, p. 42 seq.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
 antarāyāndhatamasaviddhvaṃsanavibhākaraṃ daityavar-

tmopamarddendum vande karimukham mahah (read aham?) |
uttarābbhimukhā bhaktā yasya vācaspatāv api bhajāmi bhā-
gadheyān tam prasannam dakṣiṇāmukham | setum vyākhyā-
narūpaṁ gahanam akṛta yaś śāstrasāhityasindhor buddhyā
baddhvā yathārttham vyaracayata nijam sindhubandheti-
samjñam natvā tam yāyajūkam nigamavidhividam tātam
asya prasādād vyaktam rūpāvatāram viracayati mitam
Simharāt prākṛtiyam | iha prākṛtaśabdās tridhā sam-
skṛtasamās samskṛtabhavā deśyās ceti | *etc.*

F. 13:—ity ajantāḥ pulliṅgāḥ parisamāptāḥ : athājantā
strilingā ucyante |

F. 72b ends:—yuṣmadādibhyaḥ parasya chasya didāro
bhavati | tuhmārā | ahmārā | anyādrśasyānnā irāvarā isau |

Ff. 73—75 are omitted.

It ends on f. 76:—****: ssagrṇṇau drśigrahoḥ vassadi
grṇṇadi : : iti sakalavidyāviśāradasya Samudrabandhaya-
jvanas sūnunā Simharājanāmadheyena viracite prākṛtarū-
pāvatāre śaurasenyādivibhāgas samāptāḥ |

155.

WHISH No. 160.

Size: $6\frac{7}{8} \times 1\frac{5}{8}$ in., (1) + 103 + (1) leaves, 9 or 10 lines on a page.

Material: Paper.

Date: 17th or 18th cent.?

Character: Malayalam.

The *Amarakośa*, or the *Nāmaṅgānuśāsana* by Amara-
siṅha.

It begins:—hariḥ śṛigaṇapataye namaḥ avighnam astu
yasya jñānadayāsindhor, *etc.*

It ends:—dvandveśvabadaḥāv aśvabadaḥāv na samāhṛte
kāntas sūryenduparyāyapūrvoyahpūrvakopi ca vaṭakaś cā-
nṛvākaś ca kuḍumgakah liṅgādisamgrahavarggaḥ : iti trti-
yaktāḥ samāptāḥ | *Amarakośakāṇḍam etc.*

* Leaf damaged.

* See III, 5, 16—17.

156.

WHISH No. 162.

Size: $7\frac{1}{2} \times 1\frac{3}{4}$ in., 137 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam. Leaves numbered by Akṣaras.

The *Śivadharmottara*, in 12 Adhyāyas. See Aufrecht CC. p. 649.

It begins:—hariḥ śrīgaṇapataye namaḥ | avighnam astu | jñānaśaktidharam śāntaṁ kumāraṁ śaṁkarātmajam devā
** danam skandam Agastyah paripreçhati bhagavan dar-
śanāt tubhyaṁ antyajasyāpi saṁgatiḥ saptajanmasu vipra-
tva(m) svarggāt bhraṣṭasya jāyate yenāsi nātha bhūtānām
sarveṣām anukampakaḥ atas sarvahitan dharmam saṁ-
kṣepāt prabravihi me dharmā bahuvidhā devyai devena
kathitāḥ kila te ca śrutās trayā sarve preçhāmi tvām ahan
tataḥ kimpradhānās śive dharmās sivavākyaṁ ca kiṁśam
limgerccitaś śivaḥ kena vidhinā samprasīdati vidyādānaṁ
ca dānānām sarveṣām uttamam kila tac ca śrutau dvije-
ndrānān nānyeṣām samudāhṛtam tat puṇyam sarvavarṇā-
nān jāyate kena karmanā, etc.

F. 8b:—iti śivadharmottare goṣaḍaṁgavi(dhi)r nnāma
prathamoddhyāyah |

F. 25b:—iti śivadharmottare vidyārogyastutir nnāma
dvitiyoddhyāyah |

F. 74b:—iti . . . pāpagativīṣeṣo nāma saptamoddhyāyah |

F. 97:—iti . . . svarggināra-kicihnāddhyāyo nāma |

F. 112:—iti . . . prāyaścittavidhir nnāma ekādaśoddhyā-
yah |

It ends:—iti śivadharmottare skanda[h]prokte śivāgame
gomāhātmyan nāma dvādaśoddhyāyah | śivadharmottaram
samāptam | namaś śivāya |

157.

WHISH No. 163.

Size: $7\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 1 + 52 + 2 + (1) + 17 [numbered from 7 to
23] + (1) + 1 + (1) + 1 + 20 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam. Leaves numbered by Akṣaras.

(1) A fragment of the *Bhagavadgītā*, breaking off at the beginning of the 14th Adhyāya (verse 14), followed by some fragments of works which I cannot identify.

It begins:—śrīgaṇapataye namaḥ avighnam astu | Dhṛtarāṣṭra uvāca | dharmmakṣetre kurukṣetre samavetā yuyutsavaḥ māmakāḥ pāṇḍavāś caiva kim akurvata Sañjaya Sañjaya uvāca | drṣṭvā tu pāṇḍavānikam vyūḍhan Duryodhanas tadā ācāryam upasaṃgamyā rājā vacanam abravīt | *etc.*

F. 4b:—iti śrībhagavatgītāsūpaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde arjjunaviśādayogo nāma prathamoddhyāyaḥ ||

The 13th Adhyāya ends f. 52. Then follows:—śrībhagavān | param bhūyaḥ pravakṣyāmi jñānānam jñānam uttamam ya(j) jñātvā munayas sarve parām siddhim ato gatāḥ, *etc.*

F. 52b ends:—pravṛddhe tu pralayaṃ yāti dehabhṛt tadottamavidā(m) lo.

Then follow two leaves, not numbered. The first leaf begins: — mūlāmbhoruhamaddhyakoṇavilasatbandhūkarāgojvalāṇ jvālājālitendukāntilaharī[m]m ānandasandāyinīm helālālitanīlakuntaladharān nīlottariyāmsukām kollūrādini-vāsinīm bhagavatīn dhyāyāmi mūkāmbikām | *etc.*

A fragment of 17 leaves, numbered as leaves 7 to 23. begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śuklāmbaradharam viṣṇum śaśivarṇṇam caturbhujam prasannavadanan dhyāyet sarvavighnopaśāntaye | on namo bhagavate vāsudevāya on namo bhagavate puruṣottamāya on namo nārāyaṇāya on namas sarvalokagurave, *etc.*

F. 20:—akṣobhyas sarvapraharanāyudhaḥ | hariḥ | iti om kīrttanam yasya keśavasya mahātmanah nāmnām sahasraṇ divyānām aśeṣeṇa prakīrttitam ya idam śṛṇuyān nityam, *etc.*

It ends (f. 23b):—kāyena vācā manasendriyair vā bu-

ddhyātmanā vānusṛta svabhāvāt karomi yad yat sakalam
parasmai nārāyaṇāyeti samarppayāmi | śubham astu |

A fragment of one leaf begins:—hariḥ maheśvara ṛṣiḥ
anuṣṭup chandaḥ | annapūrṇeśvarī devatā | om namo bha-
gavati annapūrṇeśvari annam me dehi dadāpaya svāhā |
Vāmeśvara ṛṣiḥ | gāyatrī chandaḥ | kumāramūrttir dde-
vatā | etc.

(2) The *Ānandalahari*, by Śaṅkarācārya. See Haeberlin's
Kāvya-saṃgraha pp. 246 seqq.

It begins:—śrīgaṇapataye namaḥ avighnam astu śivaś
śaktyā yukto yadi bhavati śaktaḥ prabhavitum na ced evan
devo na khalu kuśala spanditum api atas tvām ārāddhyām
hariharavirīncādibhir api praṇāntum stotum vā katham
akṛtapuṇyaḥ prabhavati | 1 |

It ends: — pradīpajvālābhir ddivasakaranīrājanavidhis
sudhāsūteś candropalajalalavair argghyaracanā svakīyair
ambhobhis salilanidhisauhityakaranan tvadīyābhir vāgbhis
tava janani vācām stutir iyaṃ | 103 || yā kaṇṭhanālakaba-
likṛtakālakūṭacchāyeva visphurati vakṣasi candramauleḥ sā
me samastaduritāni kaṭākṣamālā tucchīkarotu tuhinācala-
kanyakāyāḥ ||

158.

WHISH No. 164.

Size: $7 \times 1\frac{3}{4}$ in., 150 leaves (but the two first leaves are lost),
from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 17th cent.?

Character: Malayalam. Leaves numbered by Akṣaras.

Injuries: The MS. is in a very bad condition, many leaves being
badly damaged.

(1)

Śaṅkara's Commentary on the *Bahvṛcabrahmana-Upa-
niṣad*, i. e., the 2nd Āraṇyaka of the *Aitareya-Āraṇyaka*
(ff. 3—108).

The beginning is lost.

F. 7: —atrānantarātīkrānte granthe mahāvratākhyam
karmmadhigatam yasmin mahad ukthākhyam śāstram

brhatī sahasralakṣaṇam śasyate tat karmmokthaśastro-
palakṣitam ukthan nāmānekalokakāladevatādivibhedaviśiṣṭa-
prānavijñānena samuccicīrṣi **, etc.

F. 34b:—svargge loke sarvān kāmān āptvāmr̥tas sama-
bhavat samabhavad iti : iti śrī-Govindabhagavatpūjyapāda-
śiṣyaparamahamsaparivrājakācārya-śrī-Śaṅkarabhagavatpā-
dakṛtau bahvṛcabrahmaṇopanīṣadvivarane prathamoddhyā-
yah : prāṇa uktham ity etad avadhāritam tasya ca prāṇasya
sarvātmatvan tañ ca sarvātmaprāṇam uktham aham asmiti
vidyāt karmajñānādhikṛtaḥ puruṣaḥ, etc.

Adhyāya 2 ends f. 45b; Adhy. 4 f. 92; Adhy. 5 f. 103.

It ends:—iti śrī-Govindabhagavatpūjyapādaśiṣyaparama-
hamsaparivrājaka-Śaṅkarabhagavatpādakṛtau bahvṛcabrah-
maṇopanīṣattikā samāptā : : brahmaṇe namaḥ : śrīguru-
bhyo namaḥ : śrīdurggāyai namaḥ : nārāyaṇāya namaḥ .

(2)

Śaṅkara's Commentary on the *Samhitā-Upaniṣad*, i. e.,
the 3rd Āraṇyaka of the *Aitareya-Āraṇyaka* (ff. 109—150).

It begins:—om athātas samhitāyā upanīṣad ity ādyā
samhitopanīṣad asyās samkṣepato vivaraṇam kariṣyāmaḥ
mandamaddhyamabuddhīnām api tadartthābhivṛtya syād
iti tadartthavijñānaprayojanañ ca vakṣyati sandhiyate pra-
jayā paśubhir ity ādi, etc.

It ends (on the fragmentary leaf 150b):—**** bhagavat-
pūjyapādaśiṣyaśrīmatparamahamsaparivrā **** rabhagavat-
kṛtau samhitopanīṣadvivaranaṁ sa ** : ** ya namaḥ
śrīkṛṣṇāya namaḥ : śrīdurggāde * ai ** : akhilabhuvana-
hetun nityavijñānamūrttim sakalajanahr̥distham sarvadāvā
**** n devadevam praśam *****

159.

WHISH No. 165.

Size: 11 $\frac{3}{8}$ × 2 in., (2) + 45 leaves (numbered as 38 to 82), 13 lines
on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

The Commentaries on the *Trptidīpa*, *Kūṭasthadīpa* (*Tāt-paryadīpikā*), and *Dhyānadīpa*, parts of the *Pañcadaśī*, by *Rāmakṛṣṇa*, the pupil of *Bhāratīrtha* and *Vidyāraṇya*.

See Nos. 58 and 81 (2).

It begins (f. 38):—*vedārtthasya prakāśena tamo hārddam nivārayan pumartthāms caturō deyād vidyātirtthamahesvaraḥ | natvā śrī-Bhāratīrtha-Vidyāraṇyamuniśvarau kriyate trptidīpasya vyākhyānam gurbanugrahāt | trptidīpākhyam prakaraṇam ārabhamāṇa śrī-Bhāratīrthtagurus tasya śrutivyākhyānarūpatvād vyākhyeyām śrutim ādau paṭhati | ātmānā ced vijāniyād ayam a + iti pūruṣaḥ, etc.*

F. 63 b:—*iti śrīparamahamsaparivrājakācāryya-śrī-Bhāratīrththa - Vidyāraṇyamunivaryyakimkarena Rāmakṛṣṇā-khyaviduṣā viracitā trptidīpikā vyākhyā samāptā : śubham astu : natvā śrī-Bhāratīrththa-Vidyāraṇyamuniśvarau kurve kūṭasthadīpasya vyākhyān tātparyyadīpikām | etc.*

F. 70:—*iti . . . kūṭasthadīpavyākhyā samāptā : : natvā śrī-Bhāratīrththa-Vidyāraṇyamuniśvarau kriyate ddhyānadīpasya vyākhyā samkṣepato mayā | etc.*

It breaks off (f. 82b) with the words:—*iti proktam yamenāpi prcchate naciketasa iti | uktam arttham upasamharati | iha vāmarāṇe vāsya bra.*

160.

WHISH No. 169.

Size: $7\frac{1}{2} \times 1\frac{1}{2}$ in, (1) + 19 + (1) + 14 + 21 + (1) + 57 leaves, generally 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Vṛttaratnākara* by *Kedāra Bhaṭṭa*, the son of *Bhaṭṭaka*. See No. 54 (3).

It begins:—*śrīr astu sukhasantānasiddhyartthan naumi brahmācyutārccitam | gaurīvināyakopetam śamkaram loka-śamkaram | 1 | vedārtthasāivaśāstrajño Bhaṭṭakobhū(d) dvijottamah | tasya putrosti Kedāraś śivapādārccane rataḥ | 2 |*

It ends:—iti ṣaṣṭhoddhyāyaḥ ṣ vṛttaratnākarah pūrṇṇah om ṥ

(2)

Fragment of the *Lalitāstavaratna*. The title is not found in this MS. But see Nos. 63 (5), 115 (12) and 174 which contain other copies of the same Stotra.

It begins:—vande gajendravadanam vāmāṃkārūḍhavalābhāśliṣṭam | kumkumaparāgaṣoṇam kuvalayinījāra korakāpīdam | 1 | sa jayati suvarṇaśailas sakalajagaccakrasamghaṭitamūrttiḥ | kāñcananikuñjavāṭīkandalādamarīprabandhasaṃgītaḥ ṥ 2 ṥ . . . tatra catuṣṣatayojanaparīṇāhan devaśilpinā racitam | nānāsālamanojñān namāmy ahaṇ nagaram ādividyāyāḥ | 5 | etc.

It breaks off (f. 14):—tatra prakāśamānan tārānikaraiḥ pariṣkṛtaṃ sevyam | amṛtamayakāntikandalam antaḥ kalayāmi kundasitam indum | 102 ṥ śṛiṅgā.

(3)

The *Bārhaspatyasūtra*, or *Nītisarvasva* by *Bṛhaspati*, in 6 Adhyāyas.

It begins:—Bṛhaspatir athācāryya indrāya nītisarvasvam upadiśati | ātmavān [n]rājā | ātmavantam mantriṇam āpādayet | daṇḍanītir eva vidyādharṃmam api lokavikruṣṭān na kuryāt | etc.

It ends:—iti Bārhaspatyasūtre ṣaṣṭhoddhyāyaḥ | śṛigurubhyo namaḥ | śubham astu |

(4)

First Part of the *Subodhinī*, a Commentary on the *Brhajjātaka* of *Varāhamihira*.

It begins:—śṛīgaṇeśāya namaḥ | ātmāyate svātmavidān janānāṃ mārgāyate janmavivarjjitānāṃ | dipāyate yo jagatām abhiṣṭam dadātu naṣ sonyatarānavekṣam | yā hora racitā Varāhamihirācāryyena nānārtthini tasyā matgurudevātānānasarojātāprasādāgatam | etc.

It breaks off at the beginning of the 2nd Adhyāya:—iti savyākhyāne horāśāstre saṃjñāddhyāyaḥ prathamah | hariḥ

om ॥ śubham astu atha gr̥hayonibhedāddhyāyo vyākhyāyate
tatra prathamena ślokena pūrvoktasya horākhyasya kāla-
puruṣasyātmādisvarūpam rājādirūpatvañ cāha . . . sacivan
preṣyaḥ sahajaḥ ॥ 1 ॥ kālasyātmā kālātmā kālasya.

161.

WHISH No. 171.

Size: $7\frac{1}{4} \times 1\frac{1}{8}$ in., 39 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1823'. The MS. was probably written at that date.

Character: Malayalam.

The *Kṛṣṇīyam*, an astrological treatise. See No. 113 (2) and No. 162.

It begins:—śrīgaṇapataye namaḥ | avighnam astu śrī-
gurubhyo namaḥ | yena traikālyajñānam saṃmuditam
ajñānan timiravarttibhyo tajñānam divyayutam vaksye
tasmai namaskṛtyam jyotiṣaphalam ādeśaḥ phalārttham
ārambhaṇam bhavati loke tasmād yatnaḥ kāryyo hy ādeśe
jyotiṣajñena¹ ॥ 2 ॥ etc.

It ends:—Kṛṣṇasya kṛtiś cintājñānam kṛṣṇīyam iti nāmnā
iti kṛṣṇīye ekatrimśoddhyāyah ॥ Kṛṣṇīyam samāptam ॥
hariḥ śrīkṛṣṇāya namaḥ śrīvāsudevāya namaḥ | etc.

162.

WHISH No. 172.

Size: $5\frac{1}{8} \times 1\frac{1}{8}$ in., (2) + 54 + (10) leaves, 9 lines on a page.

Material: Palm leaves.

Date: Beginning of 19th cent.?

Character: Malayalam.

Fragment of the *Kṛṣṇīyam*, an astrological treatise.
See No. 161.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
yena traikālyajñānam uktam ajñānatimiravarttibhyaḥ |
tajñānan divyayutam vaksye tasmai namaskṛtyaṇ jyotiṣa-

¹ See below No. 162 for various readings.

phalam ādeśaḥ phalārttham ārambhaṇam bhavati lokā
tasmād yatnaḥ kāryyo hy ādeśe jyotiṣajñānena, etc.

It breaks off with the words: — śaśiśukrābhyām iṣṭe śitir
ggāvo hṛtās sagopālāḥ ।

163.

WHISH No. 174.

Size: $14\frac{1}{8} \times 2$ in., (1) + 59 leaves, 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1828. The MS. is probably
not much older.

Character: Grantha.

The *Bhāṣāpariccheda*, by *Viśvanātha Pañcānana Bhaṭṭā-
cārya*, followed by the Author's own Commentary *Siddhā-
ntamuktāvalī*.

It begins:—** śrīgaṇapataye namaḥ avighnam astu śrī-
gurubhyo namaḥ । nūtanajaladhararucaye gopavadhūṭidu-
kūlacorāya । tasmai kṛṣṇāya namas saṃsāramahīruhasya
bijāya dravyaṃ guṇas tathā karma sāmānyam saviśeṣakam
samavāyas tathābhāvaḥ padārtthās sapta kīrttitāḥ ॥ 2
kṣityaptejomarudvyomakāladigdehino manaḥ । dravyāṇy atha
guṇā rūpaṃ raso gandhas tataḥ param ॥ 3 । sparśas saṃ-
khyā parimitiḥ prthaktvañ ca tataḥ param । saṃyogaś ca
vibhāgaś ca paratvañ cāpa(ra)tvakam । 4 । etc.

F. 6b:—iti paribhāṣāparicchedas samāptaḥ ॥

It ends:—iti śrīmahopāddhyāya-Pañcānanabhaṭṭācāryya-
viracitā siddhāntamuktāvalī samāptā ॥ hariḥ om śrīgurubhyo
namaḥ ।

164.

WHISH No. 175.

Size: $13\frac{1}{2} \times 1\frac{1}{2}$ in., 43 leaves, generally 8 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Malayalam. The leaves are numbered as follows: ma
mā mi mī mu mū mṛ mṝ mḷ me mai mo mau ma mama -- ya yā
yi yī yu yū yṛ — na nā ni nī nu nū nr nr̄ nḷ ne nai no nau nama
na — pa pā pi pī pu.

Fragment of the *Bhartṛkāvya* (*Bhaṭṭikāvya*) with the Commentary *Jayamaṅgalā*.

The first leaf begins:—vyāsaktam mām hatavān karmmani hana iti niniḥ tatra hi kutsitagrahaṇam karttavyam ity uk-tam yadi sugrīve(ṇa) mama virodhaḥ kin tavāyam iti kutsitam hananan tad eva darśayann āha ॥ pāpakṛt sukṛtā(m) maddhye rājñah puṇyakṛtas sutaḥ mām apāpan durācāram kin niha-tyābhidhāsyasi ॥ pāpakṛd ityādi ॥ etc.

F. 20b:—iti bhartṛkāvyaṭīkāyān jayamaṅgalābhidhānā-yām adhikāra-kāṇḍe prathamah paricchedah ॥ sugrīvasamā-gamasamjñakah pañcamas sarggaḥ ॥

The last (?)¹ leaf ends:—mriyāmahe na gacchāmaḥ kausalyāyanivallabhām upalambhyām apaśyantaḥ kaumārīm patatām vara ॥ mriyāmaha ity ādi ॥ he patatām vara mriyāmahe na gacchāmaḥ kim iti kaumārīm akṛtapūrvadā-raparigrahaṇam pati[ta]m labdhavatīm kaumārāpūrvavacana iti kausalyāyā apatyam kausalyakārmāryyābhyān ceti phin kausalyāyaniḥ rāmaḥ tasya vallabhām iṣṭām upalabhyām praśastām por adupadhād yat upāt praśamsāyām iti² yati pratyaye num ॥ apaśyantaḥ anupalabhamānāḥ ॥

165.

WHISH No. 176.

Size: 14 × 1½ in., (4) + 271 + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Tellicherry, December 1831'. The MS. may be about 50 years older.

Character: Grantha.

The *R̥gveda-Saṃhitā* in the Pada-Pāṭha, accented, Aṣṭakas I—IV. The Udātta accents are expressed by the sign ~ (u?) placed on the top of the syllable. The Svarita is expressed by the sign y at the bottom of the line, e. g. kva y in V, 30, 1. At the end of unaccented words we find the sign ^ at the bottom of the line. The

¹ Possibly the leaves are disarranged.

² See Pāṇini IV, 1, 155; III, 1, 98; VII, 1, 66.

sign \perp is used to express the Anunāsika, e. g. devān \perp ā ihā | vakṣati \sim | in I, 1, 2.

It begins:—agnim | ile \sim | purāḥ — hitam | yajñāsyā devām | rtvijam | hótāram | ratna — dhātāmam :

The first Aṣṭaka ends f. 70:—prathamāṣṭake aṣṭamo-ddhyāyah :

The second Aṣṭaka begins:—prā | vah \sim | prāntam raghu — manyavaḥ \sim | āndhaḥ | yajñām | rudrāya mīhūse bharaddhvam \sim : etc.

Aṣṭaka II ends f. 137b, Aṣṭaka III f. 202b, Aṣṭaka IV f. 271b.

The MS. contains also the following Khilas¹: Khila II (end of Maṇḍala I) on ff. 108b, 109; Khila III (end of Maṇḍala II) on f. 133; Kh. IV (end of hymn V. 44) on f. 218b; Kh. VI (end of hymn V, 51) on f. 221b; Kh. VII (end of V, 84) on f. 235; Kh. XI (end of VI, 44) on f. 260; Kh. XII (end of VI, 48) on f. 265. The Khilas I, V, VIII (Śrisūkta), IX and X are not found.

166.

WHISH No. 177.

Size: $19 \times 2\frac{1}{2}$ in., (1) + 166 [numbered as ff. 160—323, ff. 281, 282 counted twice] + 1 leaves, 11 (sometimes 12) lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated "Tellicherry December 1831". The MS. may be about the same age as No. 176, but it is written by a different hand.

Character: Grantha.

The *R̥gveda-Samhitā* in the Pada-Pāṭha, accented (in the same manner as No. 176), Aṣṭakas V—VIII.

It begins:—stuṣé | nārā | divāḥ | vya | asyā pra-sāntā aśvinā | huve \sim | járamāṇaḥ | vya | arkkaiḥ | etc.

The Vth Aṣṭaka ends f. 198b, the VIth Aṣṭaka f. 241, the VIIth Aṣṭaka f. 282b, and the VIIIth Aṣṭaka f. 323b.

¹ See Professor Max Müller's 2nd Edition of the *R̥gveda-Samhitā* with Śāyana's Comm., vol. IV, pp. 519 sqq.

Maṇḍala IX ends f. 265b. Khila XIV is found on f. 178, Khila XVII f. 247b. There may be more Khilas in other places, though I could not find them.

It ends:—yāthā | vah | sū-saha | āsati | 49 | gati-
tirnnādhadhāmaṣṭama nassanna sanūs sanam (??) | addhyā-
yasya sūktāni vargasamasamkhyāni | ity aṣṭameṣṭakeṣṭamo-
ddhyāyah | subrahmaṇāya paramagurave namaḥ | bin-
dudurllipi° etc.

167.

WHISH No. 178.

Size: $15\frac{3}{4} \times 1\frac{5}{8}$ in., 6 + 165 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. is probably not very much older.

Character: Grantha.

The *Prakṛti* (ff. 1—157) and the *Prakṛticalākṣara* (ff. 157b—165) of the *Sāmaveda*. An entry by Mr. Whish says: "This volume contains the PRAKṚTIIH of the SĀMA-VĒDAH; and the CHALĀKSHRAM of the same — C. M. Whish — Tellicherry 1831 — NB. The Chalāksharam is a running index of the Prakṛtiḥ." The first 6 leaves contain an Index to the volume, written by Mr. Whish.

It begins:—gautamasya parkkaḥ | o ta gnā i | ā cho
yā hī na vo i to yā pre i | tokāyā pre i | gr kā nā nō hā |
vyā co dāto yā pre i | tokāyā pre i | nāghī i hō tā sā |
tsā ve i bā aū hō vā | hī tū sī | di 7 pa 9 mā 9 jho | ā
te gna ā yāhi vī | takayā i | gr kaḥ nā nō havya dā tāyā
i | ni ghai hō tā satsi barhā i sī | baverhā i sā aū hō vā |
bajarhī sī | di 9 pa 6 ma 6 tr | etc. See Sv. I, 1, 1, 1.

F. 2:—ekonaviṁśati prathamah | F. 3:—pañcadaśa
dvitīyah | F. 4b:—ekaviṁśatis tṛtīyah | F. 7:—dvā-
viṁśati caturtthah | etc.

F. 18:—caturdaśa dvādaśa | hariḥ om | āgneyam samā-
ptam |

F. 30b:—dvāvimśati ṣaṣṭhaḥ || sāmam 132 || bahusāmi samāptam || om tvāṣṭrī sāmā || ī paṁ kha yantiḥ || *etc.* See Sv. I, 2, 2, 4, 1.

F. 35b:—ekādaśa ṣaṣṭhaḥ || 64 || ekasāmi samāptam || om || bharadvājasyārkkau dvau || a pa bhi tvā su || *etc.* See Sv. I, 3, 1, 5, 1.

F. 51b:—ekādaśāṣṭamaḥ || brhati samāptam || sāmam 150 ||

F. 58:—trayodaśa tritīyaḥ || trṣṭup samāptam || om śaikhaṇḍinam || gā yi yā || *etc.* See Sv. I, 4, 2. 1. 1.

F. 66:—caturvimśati caturtthaḥ || anuṣṭup samāptam ||

F. 80:—ṣoḍaśa navamaḥ || indrapucchaḥ samāptam ||

F. 116:—pañcatrimśad ekādaśā || pavamānam samāptam || sāmam || 387 ||

F. 127b:—dvādaśa sapṭamaḥ || prathamaparvam samāptam || F. 137:—sapṭadaśa sapṭamaḥ || dvitīyaparvas samāptam || F. 150:—dvādaśāṣṭamaḥ || tritīyaparvam samāptam || hariḥ om || āraṇam samāptam || sāmam 248 ||

F. 156:—daśa tritīyaḥ || śukriyam samāptam || F. 157 ends:—hi ma sthi kā ā pre || dā ka yo || ā ci || di 6 pa 6 ma 2 kā || gāyatram samāptam || śubham astu śrīguru-caraṇāravindābhyām namaḥ || *etc.* (Scribe's colophon in Malayalam language.)

F. 157b begins:—agnijho tra trā tam agne jhū agnin duku || agnirvatrā dhudhedi || preṣṭha chodhau ku || tva-nnojhego || ehyundainṛ || ā te the jū || tvam agne bi || agne vivasvad agho ekonavimśati prathamam || namas te du || dū-tam vo nū || *etc.* See Sv. I, 1, 1, 1.

It ends (f. 165):—daśa tritīyaḥ || śukriyam samāptam || vī dāma ghavanvi dārāyendran dhanasya cauṭi dhu || ā i yā no || u dvaya nṛte || tatsaka || śakvari samāptam || prakṛti-calākṣaram samāptam || hariḥ om *etc.*

168.

WHISH No. 179.

Size: $7\frac{1}{4} \times 1\frac{1}{8}$ in., 3 + 54 leaves, 4 or 5 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam.

(1)

A fragment of the *Nidānasthāna* of the *Aṣṭāṅgasamgraha* by *Vāgbhata*, *Adhyāya* 3¹.

It begins:—*smṛto vātapittaśleṣmakṣatakṣayaiḥ kṣayāyopekṣitās sarve balinaś cottarottaram | teṣāṃ bhaviṣyatām rūpam kaṇthe kaṇḍūrarocakah śūkapūrṇābhakaṇṭhatvam tatrādho vihatonilaḥ | ūrddhvaṃ pravṛttoras tasmin kaṇthe ca saṃsajan śirasrotāṃsi sampūryya tatomaṅgāny utkṣipann iva | etc.*

It ends:—*kramād vīryam ruciḥ pattir balam varṇaś ca hīyate | kṣīṇasya sāsrñmūtratvam syāc ca prṣṭhakaṭī-grahaḥ vāyu[h]pradhānā(h) kupitā dhātavo rājayakṣmaṇaḥ.*

(2)

Some Vaiṣṇava tracts, viz. *Ekādaśīvrata-māhātmya*, *Jayantī-māhātmya* from the *Skanda-Purāṇa*, *Jayantīvrata* (?), *Anantavrata* (?), and *Bhāskaramatamāhātmya*.

The first tract begins:—*śrīgaṇapataye namaḥ avighnam astu | Yudhiṣṭhira uvāca | śrutam mayā yaduśreṣṭha vratānām uttamotta[motta]mam kṛt[v]ārtthosmi na sandehas tvalprasādād adhokṣaja | anyo me saṃśayo bhūyād dhr̥di śalyaḥ ivārppitaḥ chettum arhasi deveśa nā *** hi vidyate | tvām ṛte devakīputra sarvajña yadupuṃgava ekādaśīvratam idan nityam vā kāmyam eva vā | etc.*

It ends (f. 19):—*iti ekādaśīvrata-māhātmyam samāptam || namostu tejase dhenupāline lokapāline dhārāpayodharotsam-gaśāyine śeṣaśāyine | śivarāmanārāyaṇagovindamahādeva-kṛṣṇahari ||*

The *Jayantī-māhātmya* begins (f. 20):—*śrīgaṇapataye namaḥ | namaḥ kapilasūryyāya sāndrājñānatamaśchide vidvatpatmaprabodhaikanidānajñānatejase | śrī-Nāradaḥ || jayantyaś caiva māhātmyam kathayasva pitāmaha tacchru-tvāham gamiṣyāmi tad viṣṇoḥ paramam padam | pitāmaha uvāca | śṛṇu vatsa pravakṣyāmi prabhāvaṃ cāṣṭamiṣu ca jayam puṇyaṃ ca kurute kṣayam pāpasya yasya ca | etc.*

¹ As Prof. Aufrecht kindly informs me.

It ends (f. 41b):—iti skandapurāṇe śrījayantīmāhātmyam sampūrṇam ॥

The Jayantīvrata begins (f. 41b):—ataḥ param pravakṣyāmi jayantīvrataṁ uttamam caturvarggapradan nṛṇāṁ vaiṣṇavānāṁ viśeṣataḥ anantaṁ putradaṁ śrīdaṁ monta- (read mokṣa)daṁ ca viśeṣataḥ śrāvanyāṁ kṛṣṇapakṣe ca tithitrayam anuttamam saptamī cāṣṭamī caiva navamī ca tathā śṛṇu pāratrayan niśā caiva dinatrayam ataḥ param budhaś ca guruś ca śukrau ca pāratrayam udāhṛtaṁ. *etc.*

F. 47:—dvādaśākṣaramantrena snāpayed vidhipūrvakam hariḥ śrīgaṇapataye namaḥ | arāṇye varttamānās te pāṇ-
davā duḥkhadarśitāḥ (read °karṣitāḥ?) kṛṣṇan dr̥ṣṭvā yathā-
nyāya(m) prāṇipatyedam abruvan | vayan duḥkhena sañjātāḥ
pṛthivyāṁ puruṣottama katham muktir vadāsmākam anan-
tād dukhasāgarāt | śrīkṛṣṇa(h) | anantavratam asty anyat
sarvapāpaprāṇāśanam sarvapāpaharan nṛṇāṁ striṇāṁ caiva
Yudhiṣṭhira | *etc.*

F. 54 ends:—itthaṁ vratan devapurohitena labdham
purā Bhāskararasannikarṣāt tasmād amartyā manuṣās ca
jagmur vratañ caritvā sakalān abhīṣṭān ॥ iti Bhāskara-
matamāhātmyam samāptaṁ ॥ ॥

169.

WISH No. 181.

Size: $9\frac{1}{4} \times 1\frac{1}{8}$ in., (1) + 15 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Tarkasaṁgraha*, by Annambhaṭṭa.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu[h]
śrīgurubhyo namaḥ | nidhāya hṛdi viśveśva[ra]ṁ vidhāya
guruvandanam | bālānāṁ sukhabodhāya kriyate tarkasaṁ-
grahaḥ | *etc.*

It ends:—Kāṇādanyāyamatayor bālavṃyutpattisiddhaye
Annambhaṭṭena viduṣā racitas tarkasaṁgrahaḥ tarka-

samgrahas samāptāḥ | jagataḥ pitarau vande vārppati
parameśvarau | śrīkṛṣṇāya namaḥ |

170.

WHISH No. 182.

Size: $7\frac{7}{8} \times 1\frac{1}{2}$ in., (1) + 38 leaves, generally 8 lines on a page.

Material: Palm leaves.

Date: Kollam year 997 = A. D. 1822.

Character: Malayalam.

The *Maṇimañjarī*, a Commentary on *Kedāra Bhaṭṭa's*
Vṛttaratnākara, by *Nārāyaṇa*, the son of *Nṛsiṃhayaṇa*.
See No. 54 (3).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |
śvetāmbhodhisthitan devam *etc.* See the beginning in
No. 54 (3). . . . yathāmatih || atha prāripsitasya gran-
thasyāvighnaparisamāptipracayagamanārttham iṣṭadevatā-
namaskāraṁ karoti | sukhasantānasiddhyartthan naumi
brahmācyutārccitaṁ | gaurīvināyakopetaṁ śaṁkaraṁ loka-
śaṁkaraṁ | spaṣṭortthaḥ, *etc.*

It ends:—yas tu prayunkte kuśalo viśeṣe śabdān yathā-
vad vyavahāraḥ | sonantam āpnoti jayaṁ paratra
vāgyogavid duṣyati nāpaśabdaiḥ¹ || iti vṛttaratnākaravyāk-
hyāyāṁ maṇimañjaryāṁ ṣaṣṭhoddhyāyāḥ pūrṇaḥ | hariḥ
śrīgaṇapataye namaḥ | asmatgurubhyo namaḥ |
vṛttaratnākaravyākhyānam samāptaṁ || śrīsarasvatyai na-
maḥ | *etc.* (Date in Malayalam).

171.

WHISH No. 183.

Size: $9\frac{1}{4} \times 1\frac{3}{4}$ in., 10 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

¹ See *Mahābhāṣya*, ed. Kielhorn, I, p. 2.

Three Stotras, viz.,

- (1) the Durgāṣṭaka (ff. 1—2);
- (2) the Hastāmalaka (ff. 2b—3);
- (3) the Mantrākṣaramālā (ff. 3b—10b).

It begins:—*hariḥ mātaraṃ me madhukaitābhaghnī mahi-
ṣaprāṇāpahārodyame helānirmmitadhūmrālocanavadhe he
caṇḍamundārddini niśśeṣīkṛtāraktabījanidhane nitye niṣum-
bhāvahe sumbhaddhvamsini saṃharāṣu duritam durgge
namas tembike | 1 | traiva(r)ṇyānāṃ guṇānāṃ anusaraṇakalā-
kelinānāvātārais trailokyās trāṇaśilāṃ danujakulavanīvahni-
kilāsalilāṃ devīm saccinmayīn tām vipulitavinamatsatrivar-
ggāpavarggām durggām devīm prapadye śaraṇam ahaṃ
aśeṣāpadunmūlanāya | 2 |*

The Durgāṣṭaka ends f. 2:—*etat santaḥ paṭhantu stavam
akhilavipatījyālatūlānalābham hr̥mohaddhvāntabhānuprati-
mam amitasamkalpakalpadrukālpam daurggam daurggatyā-
ghorātapatuhinakaraprakhyam auho(?)gajendraśrenīpāncā-
syadeśyam suvipulabhayakālāhitārksyaprabhāvam śrīdevyai
namah |*

The Hastāmalakam (f. 2b) begins:—*hariḥ nimittam
manaścakṣurādipravṛttau nirastākhilopādhir ākāśakalpaḥ
ravir lokaceṣṭānimittam yathā yas sa nityopalabdhisvarūpo-
ham ātmā | 1 |*

F. 3 ends:—*tathā cañcalatvam tathāpīha viṣṇau : iti
hastāmalakaḥ |* See No. 63 (6) above p. 82.

The Mantrākṣaramālā (f. 3b) begins:—*hariḥ kallololla-
sitāmṛtābdhilaharīmaddhye virājanmaṇidvīpe, etc. See
above Nos. 43 (2) and 112 (5).*

It ends (f. 10b):—*śrīmantrākṣaramālayā girisutām yaḥ
pūjayec cetasā sandhyāsu prativāsaram suvihitam¹ tasyā-
malasyācirāt cittāmbhoruhamandape girisutānṛttam vidhatte
sadā vāṇīvaktrasaroruhe jaladhijāgehe jaganmamgalā
(Then follow some lines in the Malayalam language).*

¹ The other two MSS. read *suniyatam*.

172.

WHISH No. 184.

Size: $7 \times 1\frac{1}{4}$ in., (1) + 30 + (6) leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Telugu.

Injuries: The MS. is much damaged by insects, some leaves being almost illegible.

A treatise on dreams (*Svapnādhyāya?*), only partly in Sanskrit.

The beginning is not Sanskrit.

It ends:—śaktyā tu dakṣiṇām dadyāt : namasyann iṣṭa-devatān sarvadusvapnajanitam : doṣo na syatvu saṁśayaḥ (read syāt tv asaṁśayaḥ) : 8 : iti dusvapnaśā * * : śrīrāmārppanam astū : :

173.

WHISH No. 188.

Size: $8\frac{1}{4} \times 1\frac{3}{8}$ in., 20 leaves, 7 lines on a page (5 lines only on the last 3 leaves).

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

Injuries: Slightly damaged, part of last leaf broken off.

The *Caṇḍikāsaptati*, a Stotra in honour of Durgā. Printed in *Kāvya-mālā* IV (1887), p. 1 seqq., and called there *Caṇḍiśataka*. The author is *Bāṇa*. See Aufrecht CC. p. 177.

It begins:—mā bhāṁkṣīr vibhramam bhrūr adhara vidhuratā keyamāsyāśya rāgam pāṇe prāṇy eva nāyam kalayasi kalahaśraddhayā kin triśulam ity udyatkopaketūn prakṛtim avayavān prāpayanty eva devyā nyasto vo mūrddhni muṣyān marudasuhr̥dasūn saṁharann aṁghrir aṁhaḥ : 1 :

It ends:—... kurvati pārvatī vaḥ : śrīdurggāyai namaḥ caṇḍikāsaptatiḥ :

174.

WHISH No. 189.

Size: $7 \times 1\frac{3}{8}$ in., (1) + 13 + (1) leaves. 7 or 8 lines on a page.

Material: Palm leaves.

Date: Early 19th cent.?

Character: Grantha.

Fragment of the *Lalitāstavaratna*, called *Aryādvīṣatī* by Mr. Whish.

Beginning and end the same as in the fragment No. 160 (2).

175.

WHISH No. 190.

Size: $13\frac{1}{4} \times 1\frac{3}{4}$ in., (1) + 39 + (3) leaves. 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Bhojaprabandha*, a historical romance in prose and verse, (by *Ballāla*. See Aufrecht-Oxford, p. 150 seq.)

It begins:—svasti śrīmahārājasya Bhojasya prabandhaḥ kathyate | ādau dhārārājye Bandhulasamjño rājā ciraṃ prajāḥ paryyapālayat | asya ca vṛddhatve Bhoja iti putras samajani | sa yadā pañcavārṣikaḥ tadā pitā ātmani jarāṃ jñātvā mantrimukhyān āhūya anujam Muñjam mahābalaṃ ālocya putraṃ ca bālaṃ vīkṣya vicārayām āsa | yady ahaṃ rājyabhāradhāraṇasamartthaṃ sodaram apahāya rājyaṃ putrāya prayacchāmi tadā lokāpavādaḥ | athavā bālaṃ me putraṃ Muñjo rājyalobhād viśādinā māraviṣyati tathā hi | lobhaḥ pratiṣṭhā pāpasya prasūtir llobha eva ca dveṣakrodhādijanako lobhaḥ pāpasya kāraṇam : 1 : lobhāt kopah prabhavati krodhād (d)rohaḥ pravarttate : drohena narakam yāti śāstrajñopi vicakṣaṇaḥ : 2 : mātaram pitaram putraṃ bhrātaram vā suhrttamam | lobhāviṣṭo naraḥ hanti svāminam vā gurun tathā : 3 : iti vicāryya rājyaṃ Muñjaya

dattavān tadutsamge ātmajam mumoca | tataḥ kālāntare
 rājani divam gate sati samprāptarājyo Muñjah buddhisā-
 garam vyāpāramudrāyāḥ dūrikṛtya tatpade anyan dideśa |
 gurubhyo rājaputram vācayati śrāvayati ca śāstrāṇi | evaṃ
 sthite jyotiśśāstrapāram gataḥ kaścit brāhmaṇaḥ rājñas
 sabhām abhyagāt | sa ca rājñe svastīty ukṭvā tadājñayā
 upaviṣṭaḥ prāha | rājan lokoyam mām sarvajñam vakti |
 kimapi prccha | kaṇṭhasthā yā bhaved vidyā sā prakāśyā
 sadā budhaiḥ | yā gurau pustake vidyā tayā mūḍhaḥ pra
 *** (4) māteva rakṣati piteva hite niyunkte kānteve
 cābhiramayaty apaniṣya khedam | kīrttiṇ ca dikṣu vitanoti
 tanoti lakṣmīm kim kin na sādhaṇyati kalpalateva vidyā : 5 :
 tato rājā putrasya Bhojasya buddhyatiśayaṇ jātakaṇ ca
 prṣṭavān tato brāhmaṇa āha | rājan tava putroyam ati-
 buddhimān buddhir eva khalu sarvakāryyasādhinī | tathā
 hi ekam hanyān na vā hanyād iṣur mmukto dhanuṣmatā |
 buddhir buddhimatotsrṣṭā hanyād rāṣṭram sarājakam
 : 6 : etc.

It is incomplete, the end of the MS. being as follows:—
 rājā sarvām bhūmim kavidattam matvā udatiṣṭhat | kaviś
 ca tam abhiprāyam jñātvā punar āha | rājan kanakadhā-
 rābhis tvayi sarvatra varṣati | abhāgyacchatrasaṅchanne
 mayi nāyānti bindavaḥ : 302 : rājā antahpuram gatvā Lī-
 lādevim āha | devi sarvam rājyam kavaye dattam | tasmāt
 tapovanam mayā saha āgaccha | asminn avasare vidvān
 nirgataḥ | Buddhisāgareṇa mukhyāmātyena prṣṭaḥ | vidvān
 rājñā kin dattam sa āha | na kimapi dattam | amātya
 āha ***** (leaf broken) ākam paṭha | tataś ślokacatu-
 ṣṭayam paṭhati | tatomātyaḥ prāha | sukave tava koṭi-
 dravyan diyate | paran tu rājñā yad dattam tava bhāvi
 tat punar vikriyatam kavis tathā karoti | tato koṭisaṃ-
 khyān datvā kavim preṣayitvā amātyaḥ rājani kaṭam āgatya
 tiṣṭhati | rājā tam āha | Buddhisāgara rājyam idam sarvam
 kavaye dattam atas tapovanam gacchāmi | tavāpekṣā asti
 yadi tarhi mā gaccha | tatomātyaḥ prāha | deva koṭidrav-
 yamūlyena rājyam idam vikṛitam koṭidravyaṇ ca viduṣe
 dattam | ato rājyam bhavadiyam bhukṣva | rājā amātyam
 sammānitavān | anyadā mṛgayārasena aṭavim aṭann āta-

pena dūnadehaḥ pipāsayā paryyākulas turamgam adhiruhya
udakārtthan nikāṭakāṭabhuvam aṭan tad alabdhvā śrāntaḥ
kasyacit taror adhistād upāviśat | tatra kācit gopakanyā
sukumārī manojñasarvāṃgī dhārānagaram prati takram
vikrītukāmā takrabhāṇḍam samudvahantī samāgacchat
āgacchantīn tām dr̥ṣṭvā rājā pipāsayā etat bhāṇḍastham
peyañ cet pibāmiti buddhyā pr̥cchati | taruṇi kim vahasī
sā ca mukhaśriyā tam Bhojam veditvā rājño bhāvañ ca
jñātvā āha | deva | himakundaśaśiprabhaśamkhanibham
paripakvakapitthasugandhi rasam | taruṇīkaranirmmathitam
piba he nṛpa sarvarujāpaharam |

176.

WHISH No. 191.

Size: $11\frac{5}{8} \times 2\frac{1}{8}$ in., 4 + 226 + (3) leaves, from 14 to 16 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The Vyaya year immediately preceding 1831 is A. D. 1826—27. The MS. may have been written in that year, or in A. D. 1766—67.

Scribe: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha.

The *Taittirīya-Saṃhitā*, in 7 Kāṇḍas, the Saṃhitā-Pāṭha. complete, unaccented. The first three leaves contain a table of contents indicating the commencement of the Praśnas and Kāṇḍas.

It begins:—śuklāmbaradharam viṣṇuṃ śaśivarnaṃ catur-
bhujam | prasannavadanan dhyāyet sarvavighnopaśāntaye
śrīgurubhyo namaḥ | śrīrāmacandrāya namaḥ | oṃ iṣe
tvorjje tvā vāyava sthopāyava stha, etc.

Kāṇḍa I ff. 1—32, Kāṇḍa II ff. 33—68, Kāṇḍa III
ff. 69—88, Kāṇḍa IV ff. 89—116, Kāṇḍa V ff. 117—155.
Kāṇḍa VI ff. 156—193, Kāṇḍa VII ff. 194—226.

It ends:—yonis samudro bandhuh | vyāttam avahad dvā-
daśa ca | gāvo gāvas siśāsanti catuḥpañcāśat | gāvo
yonis samudro bandhuh | hariḥ om śubham astu śrīguru-
bhyo namaḥ śrīrāmāya namaḥ | kṛṣṇārpanam astu |

samvatsare vyaye bhānan kannyārāśīm upeyusi | ayane
daksine pakṣe site vāre brhaspateḥ | anūrādhābhidhe tāre
caturtthīthiṣamṣute | Rāmakṛṣṇasya putreṇa rāmabha-
ktena dhīmatā | Raghunāthena viduṣā likhitam vedapusta-
kam | abaddham vā, etc. . . . kṣantum arhanti santah |

177.

WHISH No. 192.

Size: $12\frac{1}{4} \times 2$ in., 2 + 302 + (2) leaves, 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Taittirīya-Brāhmaṇa*, in 3 Aṣṭakas, ending with III, 9. The first two leaves contain a table of contents indicating the commencement of Aṣṭakas and Praśnas.

It begins:—brahma san dhattan tan me jinvatam | etc.

The 1st Aṣṭaka ends (f. 88b):—varuṇasya yad aśvibhyām
yat triṣu tasmād udvatis saptatrimśat | varuṇasya prati
tiṣṭhati | hariḥ om etc.

The 2nd Aṣṭaka ends (f. 185b):—pīvonnām yūyam pāta
svastibhis sadā naḥ | hariḥ om, etc.

The 3rd Aṣṭaka ends (f. 302):—prajāpatir aśvamedhañ
juhvati | hariḥ om | etc.

178.

WHISH No. 193.

Size: $12\frac{1}{4} \times 2$ in., 1 + 130 + (1) leaves, 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha, the same hand as No. 177.

The *Taittirīya-Āraṇyaka* and the *Āraṇya-Kāṭhaka* (i. e. *Taittirīya-Brāhmaṇa* III, 10—12). The arrangement of the Prapāṭhakas differs from that in Rājendralāla Mitra's edition, and Prapāṭhakas VIII and IX are missing, just as in the Drāviḍa text, described by Burnell, Tanjore p. 8b. See H. Lüders, *Vyāsa-Śikṣā*, p. 61 note.

	Ff.	1 — 20 =	Prapāṭhaka	I	Taittirīya-Araṇyaka in Rājendralāla Mitra's Edition (Bibl. Indica).
	"	21 — 28 =	"	II	
	"	29 — 36b =	"	III	
	"	36b — 45 =	"	VI	
	"	46 — 54 =	"	VII	
	"	55 — 69 =	"	X	
	"	70 — 84 =	"	IV	
	"	85 — 103 =	"	V	
Kāṭhaka or Āraṇya- Kāṭhaka	{	" 104 — 111 =	Taittirīya-Brāhmaṇa	III, 10	
		" 112 — 120b =	"	III, 11	
		" 120b — 130 =	"	III, 12	

It begins:—bhadraṃ karṇebhiś śruṇuyāma devāḥ *etc.*

The 1st Prapāṭhaka ends f. 20b, the 2nd P. f. 28b. The 3rd P. ends (f. 36b):—suvarṇaṃ sahasraśīrṣābhyo bharttā harin taranir āpyāyasveyuṣṭe ye jyotiṣmatim prayā-sāya cittam ekaviṃśatiḥ | cittiś śiṃginikośyābhyām hariḥ om | śrīkṛṣṇārpanam astu | vāsudevārpanam astu on tat sat |

Then follows:—pareyivāṃsam pravato mahir anu bahu-bhyaḥ panthām anapaspaśānam | *etc.* which is the 6th Prapāṭhaka in Rājendralāla Mitra's edition. It ends (f. 45):—om utsrjata | vadhīṣṭha dve ca || 12 || pareyuvāṃsam ajo-bhāgaś catuṣcatvāriṃśat | apaśyāmā prṇīhi dvādaśa dvādaśā | pareyivāṃsam āyātvotās te saptaviṃśatiḥ | pareyuvāṃsam om utsrjata | hariḥ om | . . . śubham astu |

Then follows Prapāṭhaka VII ending f. 54b, and this is followed by P. X, which begins (f. 55):—ambhasy apāre bhuvanasya maddhye nākasya prṣṭhe mahato mahiṃyān | *etc.* It ends (f. 69):—mahimānam ity upaniṣat || 64 || ambhasi bhūr agnaye bhūr annam bhūr agnaye ca pāhi no (f. 69b) tasyaivam viduṣaś catuṣṣaṣṭiḥ | ambhasi vṛṣā haṃsas sarvo vai rudra āyātu śraddhāyān tat puruṣa ya prthi-vyāikānnāśītiḥ | ambhasīty upaniṣat | śrīkṛṣṇārpanam astu | . . . śrīgurubhyo namaḥ |

Then follow Prap. IV, ff. 70—84, & Prap. V, ff. 85—103, which ends as follows:—devā vai satraṃ yajñaparur antas tejasaivāsminn ācchṛṇatti svāhā marutbhir ṛtubhya evā-

dhiyantovekṣante pāmko yajñas tābhya evainam yajñam
rakṣāmsi jighāmsanti tat sāmnaḥ payo vācyeva vācan da-
dhāti tasmād idam śatottarañ caturdaśa | hariḥ om ||

Then follows the Kāṭhaka, i. e. Taittiriya-Brāhmaṇa III, 10—12 (ff. 104—130).

It ends (f. 130):—tubhyam saptapañcāśat | tubhyam
om || hariḥ om | śubham astu | idam āraṇakāṭhaka samā-
ptam || hariḥ om || tubhyan tapasā tāvā etā hiranyan dadāti
sarvā diśas tapa āsīt saptapañcāśat || śrīguru° etc.

179.

WHISH No. 194.

Size: $14\frac{1}{8} \times 2$ in., 2 + 150 + (1) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The MS. may be about 50 or 70 years older.

Character: Grantha.

The *Ūhagāna* or *Saptagāna* of the *Sāmaveda*, Praśnas 12—49, or Books II—VII. The titles of the Books are: Samvatsara, Ekāha, Ahīna, Satrāṇi, Prāyaścitta, and Kṣudra. The first Book, called Daśarātra, consisting of Praśnas 1—11, is found in No. 180. The first two leaves contain an Index of Books and Praśnas. On this work, see Th. Benfey, *Die Hymnen des Sāmaveda*, p. vii; Weber-Berlin I, p. 67; Aufrecht CC. p. 709.

It begins:—āmahiṃyavam | yo | uccā tājjātām andhasaḥ ||
vṛ pha śā pāvasvā dhārayā | mā cchara ru tvā tā pre i |
ca kaḥ mātśarāḥ | vi ro śvā dadhā | na kaḥ ojasā u | etc.
See Sv. I, 5, 2, 4.

F. 31:—samvatsaram samāptam || om | nānadam | sva |
pra thū tyasmāi pī pī | etc. See Sv. I, 4, 2, 2, 1.

F. 63:—ekāhas samāptaḥ || hariḥ om | śrīgurubhyo
namaḥ || hariḥ om || śrautakakṣam | yo | indrāyā ma dvā
nē sūtā | etc. See Sv. I, 2, 2, 2, 4.

F. 94:—ahīnam samāptam || hariḥ om || (F. 94b) gauri-
vitam | vipaśaḥ | vi ti śo | vō tā ti tathā im | etc. See
Sv. I, 1, 2, 4, 7.

F. 119b:—satrāṇi samāptāni || hariḥ om || udvat prā-jāpatyam | yo | punānas sōma dhā | pra ro tnam sādhassthā-mā | *etc.* See Sv. II, 1, 1, 9.

F. 129:—prāyaścittam samāptam || hariḥ om || śubham astu | akaṇvarathantaram | ā rau bhi tvā śūrā no nū māḥ | *etc.* See Sv. I, 3, 1, 5, 1.

It ends (f. 150b):—kṣudram samāptam || ūham samā-ptam || hariḥ om | *etc.*

180.

WHISH No. 195.

Size: $12\frac{1}{2} \times 1\frac{7}{8}$ in., 70 + 74 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The MS. may be about 50 or 70 years older.

Character: Grantha.

(1)

The *Daśarātra* or first Book of the *Ūhagāna* of the *Sāmaveda*, in 11 Praśnas. See above No. 179 (Whish No. 194).

It begins:—āmahīyavam svayonā—u pha ccā tā i | jā-tām andhasāḥ | dī chu vā i sāt bhu pre | mi kaḥ yā da dā i | n ro gram śarmmā | ma kaḥ hā i śravā 2 | yācā | sa pha nā | ā indrā yā yu jyāvā i | vā chu rū nā yā pre | makah rūt bhi yāḥ | vakairā vō vā it | pakah rā 2 sravā 2 | vācā | ephanā vā i śvā ni aryā ā | *etc.* See Sv. II, 1, 1, 8.

It ends:—o au ce ho hā i | śva kaḥ ntā u vā | ya ṭi ntyaḥ hō | hiṃ kāmāpre | vā khi mi jo mūhā i | di nu 4 2 nāmā 2 6 | lū || daśarātraḥ || hariḥ om, *etc.*

(2)

The *Rahasya* of the *Sāmaveda*, in 7 Parts. The titles of these 7 Parts are the same as those of the 7 Books of the *Ūhagāna*. The work is evidently the same as the *Uhyagāna* or *Ūhyagāna*, on which see Benfey, *Die Hymnen des Sāmaveda*, p. viii; Weber-Berlin, I, p. 67; Aufrecht CC. p. 709.

It begins:— ā ra bhi tvā śū ra nò nma mo vā | rathantaram | sva catvāri | ā ra bhi tvā śū ra nò nma mo vā | ākā dugdhām thenava (sec. m.: dugdhā iva dhenava) i(śā)nam asya jagataḥ | su kaḥ vārḍṣām | etc. See Sv. I, 3, 1, 5, 1.

F. 11:—tritiyaḥ | daśarātraḥ | hariḥ om | āprcchyaṁ samkṛṣṭaḥ | dhā ratnaḥ pūrvavad rathantaram |

F. 26:—ūhasāmam 41 | samvatsaras samāptaḥ | ātharvaṇam | uhu vā o hā | o aū ca ho vā | etc.

F. 34:—ekāhas samāptaḥ | rtanidhanam ājyadoham | cyokāham | prakāsunvānāyā, etc. See Sv. I, 6, 2, 1, 9.

F. 44b:—ahīnas samāptaḥ | mābhe | yo | rathakhye | samkṛṣṭaḥ rathantaram | mā rabhē mamā, etc.

F. 48b:—satram samāptam | hariḥ om | u ca hu vā o hā | o aū ca ho vā | etc.

F. 54b:—prāyaścittam samāptam sāmam 19 hariḥ om | o aū ho iyajñā yajñā, etc.

It ends:—iṭ ku idā | simāsuṇvā | adya yo stotriyo ritya-gatiḥ | di 12 | ut 3 | mānu 4 | jī | 2 | rahasyam samāptam | śrīgurubhyo namaḥ | hariḥ om | śubham astu |

181.

SANSK. No. 1.

Size: $17\frac{3}{4} \times 1\frac{1}{4}$ in., (1 + 53 leaves, from 5 to 7 lines on a page.

Material: Palm leaves.

Date: 19th cent.?

Character: Grantha.

The *Hastigirimāhātmya* from the *Brahma - Purāṇa*, Adhyāyas 1—15. According to Aufrecht-Oxford p. 30a, it belongs to the *Brahmāṇḍa-Purāṇa*.

It begins:—Bhrugur uvāca | bhagavan muniśārdūla varṇāśramasamāśrayāḥ | ākhyātā bahavo dharmmā bhavatā me sanātanāḥ | utpattiḥ kathitā dhātur viṣṇunābhisaroruhāt | devata * ryyan¹ narāṇāṇ ca sambhavaḥ kathitas tvayā |

¹ A piece of the first leaf is broken off, one Akṣara being lost in each line. Read devatānān?

dharmmārtthakāmamokṣāṇām svarūpaṇ ca yathātatham
dehinām karmabandhaś ca taddhetuś ca suvismṛtaḥ
pradhānapuṃsor ajñeyo svarūpaṇ ca (sa)mīritam vidyāvidye
ca kathite lokabhedāś ca vismṛtāḥ | puṇyakṣetrāṇi sarvāṇi
kathitāṇi samagrataḥ | nagarāṇi ca puṇyāṇi viśeṣeṇa mahī-
tale | sālāgrāmam kurukṣetram tathā badarikāśramam | etc.

F. 5:—iti śrībrāhme purāṇe Bhrugu-Nāradasaṃvāde śrī-
hastigirimāhātmye prathamoddhyāyaḥ ||

F. 19:—iti śrībrāhme purāṇe Bhrugu-Nāradasaṃvāde śrī-
hastagirimāhātmye ahaṃkāranirūpaṇe hiraṇyagarbhavibu-
dhasaṃvādo nāma pañcamoddhyāyaḥ ||

F. 23:—iti . . . guṇatrayavibhāgo nāma ṣaṣṭhoddhyāyaḥ ||

F. 25b:—iti . . . bhagavatprādurbhāvo nāma sapta-
moddhyāyaḥ ||

F. 33:—iti . . . aśvamedhāvabhṛtho nāma navamodhyā-
yaḥ ||

F. 43:—iti . . . dvijabharadvājasamvādo nāma dvādaśo-
ddhyāyaḥ ||

F. 47:—iti . . . apsarogaṇavipralambho nāma trayodaśo-
ddhyāyaḥ ||

F. 50:—iti . . . mṛkaṇḍugajendrasamvādo nāma cadur-
daśoddhyāyaḥ ||

F. 52b ends:—yakṣasaṃghaiś ca munibhir gandharvaiś
ca niṣevitam | sa praviśya saromaddhye kautūhalasaman-
vitaḥ | dadarśa paramaprītaś śobhitan nirmmalodakam |

The end of the work is lost. The last leaf does not
belong to it.

182.

SANSK. No. 2.

Size: $9 \times 1\frac{1}{4}$ in., (2) + 57 + (2) leaves, generally 6 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Grantha.

The *Śrīraṅgamāhātmya* from the *Brahmāṇḍa-Purāṇa*.
in 10 Adhyāyas. See No. 49 (a) and Ind. Off. VI. p. 1248
(No. 3437).

It begins:—*asmatgurubhyo namaḥ | Nāradaḥ | devadeva virūpākṣa śrutam sarvam mayādhunā | trailokyāntargatam pratnam tvanmukhāmbhojanissṛtam | tathā puṇyāni tīrtthāni puṇyāny āyatanāni ca | gaṃgādyās saritas sarvā itihāsāś ca śamkara | kāveryyās tu prasamgena tasyās tīre tvayā purā | prastutam raṃgam ity uktam viṣṇor āyatanam mahat | tasyāham śrotum icchāmi vistareṇa maheśvara | mähātmyam aghanāśāya puṇyasya ca vivṛddhaye | etc.*

F. 5b:—*iti brahmāṇḍapurāṇe maheśvaranāradasamvāde śrīraṃgamāhātmye śrīraṃgakṣetravaibhavan nāma prathamoddyāyah | śrīraṃganāthāya namaḥ |*

F. 11b:—*iti . . . śrīraṃgamāhātmye brahmasṛṣṭikathanan nāma dvitīyoddyāyah | hayagrīvāya namaḥ |*

Adhyāya 3 (śrīraṃgavimānam āvirbhāvan nāma) ends f. 16; Adhy. 4 f. 20b; Adhy. 5 (arccāvatāravigrahasvarūpavaibhavan nāma) f. 25b; Adhy. 6 f. 31; Adhy. 7 (śrīraṃgādivyavimānam Ikṣvākulabdhavaibhavan nāma) f. 38b; Adhy. 8 f. 44b; Adhy. 9 f. 50b.

It ends:—*iti brahmāṇḍapurāṇe maheśvaranāradasamvāde śrīraṃgamāhātmye daśamoddyāyah | śrīraṃganāthāya namaḥ | hariḥ om śubham astu.*

183.

SANSK. No. 3.

Size: $16\frac{3}{4} \times 1\frac{1}{4}$ in., (6) ÷ 82 (numbered also as ff. 66 to 148) ÷ (3) leaves, 5 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Viśvagunādarśa*, by *Veṅkaṭācāryayajvan*, son of *Raghunāthāryadīkṣita*. See *Anfrecht-Oxford* p. 150 (No. 319).

It begins:—*śrīrājivākṣavakṣasthalanilayaramā hastavāstavyalolallilā(bjā)n niṣpatantī madhura madhujharī nābhipadme murāreḥ | astokam lokamātrā dviyugamukhaśīśor ānaneṣv arpyamānam śamkha prānte na divyam paya iti vibudhaiś śamkyamānā punātu | kāñcīmaṇḍalamandanasya makhinaḥ*

karnāṭabhūbhṛtguroḥ tātāryasya digantakāntayaśaso yaṁ
bhāgineyaṁ viduḥ | astokāddhvarakarttur Appayaguror
asyaiṣa vidvanmaṇeḥ putra śrī-Raghunāthadīkṣitakaviḥ
pūrṇo guṇair edhate | 2 | tatsutas tarkavedāntatantravyā-
kṛticintakaḥ | vyaktaṁ viśvagunādarśaṁ vidhatte Ve(ṇ)kaṭā-
ddhvarī | padyaṁ yady api vidyate bahu satāṁ hr̥dyam vi-
gadyan na tarka (read tad?) gadyaṁ ca pratipadyate na
vijahat padyaṁ budhā svādyatām | ādhatte hi tayoh prayoga
ubhayor āmodam mamodayaṁ saṁgaḥ kasya na hi svadeta
manaso mādhdhvikamṛdvikayoḥ | viśvāvalokaspr̥hayā kadācit
vimānam āruhya samānarūpaṁ | Kṛṣṇanuviśvāvasunāmadheyaṁ
gandharvayugmaṁ gagane cacāra | 5 | tatra tu | Kṛṣṇanur
akṛṣāsūyaḥ purobhāgī padam gataḥ | Viśvāvasur abhūd
viśvagunagrahaṇakautukī | 6 | atha puratas samāpatantam
aravindabāndhavam avalokayann avandata ṇanam (?) āga-
masāgarapāradr̥śvā viśvāvasuḥ | brahmacaryyavratotsarga-
gurave kokasantateḥ | cchāyābimbokalolāya cchāndasa-
jyotiṣe namaḥ | 7 |

It ends:—jayatu nigamavartmanis sapatna (read °tnān)
jayatu jayāya murārīr añjanādrau | jayatu jagati lakṣmaṇā-
ryyapakṣo jayatu vacaś śrutimaulideśikānām | prakāśado-
ṣapracurepy amuṣmin granthe mādiye karuṇānubandhāt |
prasādavanto na kṛṣṇavantu paran tu viśvāvasavantu
santaḥ | ślo | 575 | ga | 222 || iti śrīmad-Ātreyaṇvaya-
Raghunāthāryyadīkṣitatanayasya śrīnivāsakṛpātīśayasuvīdi-
tanayasya Sitāmbāgarbhasambhavasya śrīmatkāñcīnagara-
vāstavyasya Vemkaṭācāryyayajvanah kṛtiṣu viśvagunādarśā-
khyāṁ cambu (sic) sampūrṇam || hariḥ om ||

184.

SANSK. No. 4.

Size etc.: $15\frac{1}{2} \times 1\frac{3}{8}$ in., (2) + 176 + (2) leaves, from 6 to 8 lines
on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Grantha.

(1)

The *Madhyārjunamāhātmya* from the *Skānda-Purāṇa* (ff. 1—79) and *Upaṛibhāga* of the same (ff. 80—145).

It begins:—*śrīgaṇeśāya namaḥ* : *advaitadantam abhirāja-kr̥topavitam ākhaṇḍalādivibudhair abhivanditāṅghriṃ āpa-nnakalpatarum ādṛtabastirūpam ānandavarddhanam aham* : *sivayor nnamāmi* : *śrīkaṇṭham varadam vande śrīdharā-drumareḍitam* : *dhārayantam viyannadyā samam mār-ddh[a]ni sudhākaram* : *suprasannamukhāmbhojam suvarpa-citivigraham* : *gaurīsakham anādyan tam bhajeham jagadīśvaram* : *om r̥sayah* : *śrutāni puṇyasthānāni tīrthāni vividhāni ca* : *etc.*

F. 4b:—*iti skānde purāṇe maddhyārjunamāhātmye pra-thamoddhyāyah* :

Part I (f. 79) ends:—*iti śrīskānde purāṇe maddhyārju-namāhātmye trimśoddhyāyah* : *maddhyārjunamāhātmyam sampūrṇam* : *śrīmaddhyārjuneśvarāya namaḥ* : *ājñāga-śvarāya namaḥ* : *śrīdakṣiṇāmūrttaye namaḥ* : *hariḥ om avighnam astu.*

Part II begins (f. 80):—*mahāgaṇapataye namaḥ* : *śrī-Śaunakah* : *nadinadapurāṇajña tīrthavaibhavakovidā* : *śrutam śaivarahasyam me tvattas sāṃgam mahāmate* : *gamanāgamanān caiva maddhyārjunapateḥ prabhoḥ* : *vṛṣṇivaryasya māhātmyam tatrāgamanakāraṇam* : *mayā śrutam vistareṇa Sūta tatvaviśārada* : *śrotum icchāmi māhātmyam tīrthānān ca viśeṣataḥ* : *kāni tīrthāni tatkṣetre śubhe maddhyārjune pure* : *kārtsnyena brūhi dayayā tīr-thadevādikāny api* : *etc.*

F. 83:—*iti śrīskāndapurāṇe upaṛibhāge tīrthavaibhava-khaṇḍe Sūtaśaunakasamvāde kārṇyāmṛtatīrthaprasaṃsa-nam nāma dvātrimśoddhyāyah* :

It ends (f. 145b):—*iti śrīskāndapurāṇe Sūtaśaunakasam-vāde upaṛibhāge kṣetravaibhavakhaṇḍe śrīmanmaddhyā-rjunamāhātmye kalyāṇatīrthasīkharātrivaibhavanirūpaṇa-nāma dvipaṅcāśoddhyāyah* : *śrīmahāmaṅgalamūrttaye na-maḥ* : *śrībr̥hatkūcāmbānāyakīsametaśrīmahālingamahāmūr-ttaye namaḥ* :

(2)

The *Madhyārjunamāhātmya* from the *Brahmakaivarta-Purāṇa* (ff. 146—160).

It begins (f. 146 = 1):—śrīmahāgaṇapataye namaḥ | Nārado munivaryas tu kadācit caturānanam | pādāmūlam upāśritya vavande pitaram svakam | sabhāyām mānito bhūtvā brahmaṇā patmayoninā | upaviśyāsane divye sarva-devais supūjitaḥ | dr̥ṣṭvā munir brahmasabhām mūrttāmūr-ttajanai(r) vṛtām | *etc.*

F. 149 (= 4):—iti śrībrahmakaivarttapurāṇe rahasye śivavaibhavakhaṇḍe brahmanāradasaṃvāde maddhyārjjuna-māhātmye prathamoddhyāyah |

It ends (f. 160b = 15b):—iti śrībrahmakaivarttapurāṇa-rahasye śivavaibhavakhaṇḍe brahmanāradasaṃvāde śrī-manmaddhyārjjunamāhātmye ṣaṣṭhoddhyāyah |

(3)

The *Madhyārjunamāhātmya* from the *Līṅga-Purāṇa* (ff. 161—176).

It begins (161 = 16):—śrīmahāgaṇapataye namaḥ | naimiṣe nimīṣakṣetre Śaunakādya maharṣayah | dvādaśābda-kratuvaram cakruḥ kailāsaḥetave | tadāyāto mahāpūjyah | Sūtaḥ paurāṇikottamaḥ | śivasamkīrttanam kurvan tripu-ndrāṃkitadehavān | *etc.*

F. 164 (= 19):—iti śrīmallīṅgapurāṇe maddhyārjjuna-māhātmye maddhyamakhaṇḍe Sūtaśaunakasamvāde pratha-moddhyāyah |

It ends (f. 176b = 31b):—iti śrīmallīṅgapurāṇe nāgara-maddhyamakhaṇḍe Sūtaśaunakasamvāde śrīmanmaddhyā-rjjuneśvaramāhātmye pañcamoddhyāyah | śrībrhatkūcāṃ-bāsametaśrīmahāliṅgamahāmūrttaye namaḥ | hariḥ | om |

185.

SANSK. No. 5.

Size etc.: 15½ × 1¼ in., 219 + (2) leaves [ff. 16, 82, 214 are missing. 106, 108, 124 occur twice, 104, 107, 109, 198, 211, 212 & 213 are misplaced], 6 or 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha. The MS. is written by two different hands. It looks as if original lacunas had been supplied by a more recent hand. The end is missing.

The *Pañcanadamāhātmya* from the *Tīrthaprasāṃsā* of the *Brahmakāivarta-Purāṇa*, incomplete and very incorrect.

It begins:—śuklāmbaradharam viṣṇum śaśivarnam catur-
bhujam prasannavadanam ddhyāyet sarvavighnopaśāntaye |
yā kundendutūśarahāradhavalā (read °lā) yā śubhravastrāvṛta
(read °tā) yā vīṇa (read °nā) varadaṇḍamaṇḍitakarā yā śveta-
padmāsanā : yā brahma (read °hmā) cyutaśaṃkaraprabhṛti-
bhiḥ devī sadā pūjita sa (read °tā sā) mām patu (read pātu)
sarasvatī bhagavatī nigreṣajādyāpah (read niṣṣeṣajādyāpa-
hā)¹ dosakayukta (read dorbhir yuktā) caturbhi sphatikā-
maṇimayīm akṣamālān dadhānā hastenaikena patmam sitam
api ca śukam pustakān cāpareṇa bhāṣakundenduśaṃkha-
sphatikamaṇinibhā bhāṣamānā samānām (read °am) sā me
vāgdevateyan nivasatu vadane sarvadā suprasanna (read
°nnā :) vande maheśvaran devam vighneśam śaṇmukham
gurum | gaṇeśān nandimukhyaś (read °khyāś) ca śivabha-
ktamahāmuniṇ | namo dharmmāya mahate namaḥ : kṛṣṇāya
vedhase brāhmaṇebhyo namaskṛtya dharmmān vakṣyāma(h)
śāśvatan (read °tān) śrīgurubhyo namaḥ | Devavarmmā-
bbidho rājā sūryavamśasamutbhavaḥ | sumutum (read Su-
mantum) paripapraccha śivabhakta[ka]dvijottamāḥ (read
°mam) : uktam samastam bhavatā Sumanto tīrtthavaibhavam |
kāveryā mahimā proktā (read °kto) vṛddhadṛśasya vaibhavam
mādhurakṣetramahārttham (read māthurakṣetramāhātmy-
yam?) vistareṇa tvayoditam | idānīm śrotum icchāmi śrī-
matpañcanadasya vai : māhātmyam kayutām vidvān (read
kathyatām vidvān) kautūhalaparasya me : etc.

F. 6:—iti śrīmatbrahmakāivarttakāvyē mahāpurāṇe tīr-
tthaprasāṃsāyām pañcanadamāhātmye prathamoddhyāyah |

F. 54:—iti navamoddhyāyah |

F. 99b:—iti dvāviṃśoddhyāyah |

¹ See the beginning of Nr. 187 in the 'Katalog der Sanskrit-Handschriften der Universitäts-Bibliothek zu Leipzig' von Theodor Aufrecht (Leipzig 1901).

F. 164:—iti pañcatrimśoddhyāyah

F. 187:—iti tricatvārimśoddhyāyah

F. 212b:—iti śrībrahmakaivarttākhye¹ mahāpurāṇe tīr-
tthapraśamsāyām pañcanadamāhātmye aṣṭacatvārimśo-
ddhyāyah.

186.

SANSK. No. 6.

Size etc.: $16\frac{1}{8} \times 1\frac{1}{2}$ in., (1) + 149 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Tulākāverīmāhātmya* from the *Āgneya-Purāṇa*, in 31 chapters.

Another copy in No. 51 (= Whish No. 52).

It begins:—śuklāmbaradharam viṣṇum śaśivarnaṁ catur-
bhujam | prasannavadanan dhyāyet sarvavighnopaśāntaye |
Dharmmavarmmātha rājarṣir nniculāpuravallabhaḥ | bhūyah
papracca tan natvā Dālbhyam bhāgavatottamam | bhaga-
van prāṇinas sarve kenopāyena sampadaḥ | bhavanti putrān
samprāpya sukhinaś cirajīvinah | katham syāt pāpanirhāra
śrīśe (read śrīś ca?) bhaktiḥ katham bhavet | kena dharmmena
santusto bhagavān bhūtabhāvanah | prasīdati manuṣyānām
bhuktimuktiphalapradah | viśeṣapāpabhūyiṣṭhe durācāre
kalau yuge | pāpanāśo bhavet brahman mahāpātakepi
vā | etat sarvam aśeṣeṇa tava śiṣyasya me vada | iti
rājñānusamprṣṭo bhagavān bhagavatpriyah | babhāṣe Dhar-
mmavarmmānam dharmmiṣṭham brāhmaṇottamah | Dāl-
bhyah | sādhu prṣṭam mahārāja bhagavatbhaktivarddhana |
yat te manogatam śrotum divyām viṣṇukathām śubhām |
tasmāt te varṇayiṣyāmi sarvam tatvam yathāmati | asminn
artthe purā prṣṭo Hariścandreṇa Kumbhajah | kurukṣetre
munīndrāṇām agrato yad avarṇayat | tat teham sampra-
vakṣyāmi śruṇuṣvāvahitodhunā | etc.

F. 5b:—iti śrīmadāgneyapurāṇe tulākāverīmāhātmye
prathamoddhyāyah |

¹ This is exceptional. The colophons at the end of almost all the chapters have śrīmatbrahmakaivarttakāhye.

It ends:—iti śrīmadāgneyapurāṇe tulākāverīmāhātmye
ekatimsoddhyāyah . evaṃ etat purāvṛttam ākhyānam
bhadram astu vaḥ pravāharata viśrabdhāḥ balam viṣṇoḥ
pravarddhatām kāverī varddhatām kāle kāle varṣatu
vāsavaḥ śrīraṃganātho jayatu śrīraṃgaśrīś ca varddha-
tām lābhas teṣāṃ jayas teṣāṃ kṛtas teṣāṃ parābhavaḥ
teṣāṃ indivara śyāmo hrdaye supratisthitaḥ . hariḥ om

187.

SANSK. NO. 7.

Size etc.: 18 × 1½ in. 1 + 187 + 1 leaves. 6 or 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kauṇḍīnārōṣanākṣetramāhātmya* from the *Śatarudriya-koṭisaṃhitā* (*Vaidikadharmakhaṇḍa*) of the *Śiva-Purāṇa*. Incomplete.

It begins:—śuklāmbaradharam viṣṇum śaśivarnam catur-
bhujam prasannavadanam dhyāyet sarvaviḡhnopasāntaye
gurave sarvalokānām bhiṣaje bhavaroginām nidhaye
sarvavidyānām śrīdakṣiṇāmūrttaye namaḥ : śrīguruḡbhyo
namaḥ kṛtvā sām̐vatsaram dīkṣāṇiyamam Maithilo mahān
śuddhavrātyaḥ śuddhamanā nivīṣṭo rauravebhavat tatra
bhāḡgīrathītīre sarvadevasamāśraye sannidhau viśvanāthasya
cittaśuddhividbhāyake kevalam cittaśudhyarttham ṛtvikbhiḥ
pariveṣṭitaḥ santyajya sarvakāryāṇi rājyakāryāṇi mantriṣu
nikṣipya khalu medhāvī svasya meddhyatvasiddhaye netra-
kṛṣṇavināśāya tvagasthyaikatvasiddhaye ativrāṭṭya[h]ś sa-
pāṇnikāḥ babbhūva kila dīkṣitaḥ sanāntarika (read satrānta-
rita?)kāleṣu Maithīlas tam mahāmuniṃ teṣāṃ dvijānām pu-
rataḥ śrutidharmmān aśeṣataḥ smārttān paurāṇikāṃś cāpi
paripapraccha tatra vai vaidikāḥ kepi vā dharmmā ye vā
paurāṇikāḥ punaḥ anuṣṭhitaś tu tair ddharmaḡmaiḥ phalam
kim iti tatvavit punaś ca paripapraccha śṛṇvatsu nikhileṣv
ayam prṣṭas tena tathāddhvaryyur Mmaithilo dharmma-
vittamaḥ provāca śṛṇu rājendra vaksyāmy etāni te dvijaḥ
caturbhiś ca caturbhiś ca dvābhyāṃ pañcabhir eva ca

kriyate yas sa dharmma syād atonyo nāmadhārahah iti
Kārṣṇājiniḥ prāha sa śrīmān brahmavittamah etc.

F. 3b:—śrīty ādimahāpurāṇe śrīśaive śatakotīrudras[ś]am-
hitāyām kuṇjarāśādivyakṣetramāhātmye prathamodhyāyah

F. 7:—ity ādimahāpurāṇe śrīśaive śatarudriyakotīsam-
hitāyām kuṇjarāśādivyakṣetramāhātmye dvitīyoddyāyah

F. 18:—ity ādi° śrīśaive śatarudriyakotīsamhitāyām
kuṇjarāśānakṣetramāhātmye pañcamoddyāyah

F. 45:—ity ādimahāpurāṇe śrīśaive śatarudriyakotīsam-
hitāyām vaidikadharmmakhaṇḍe śrīkuṇjarāśādivyakṣe-
tramāhātmye caturdśāśoddyāyah

F. 78:—ity ādi° śrīśaive śata° vaidikadharmmanirūpana-
khaṇḍe śrīkuṇjarāśādivyakṣetramāhātmye aṣṭāvīmśo-
ddyāyah

F. 113:—ity ādi° śrīśaive śata° vaidikadharmmanirū-
panakhaṇḍe śrīkuṇjarāśādivyakṣetramāhātmye ekacatvā-
rīmśoddyāyah

F. 164b:—ity ādi° śrī° śata° vaidika° śrīkau° aṣṭa-
pañcāśoddyāyah

In the colophons at the end of the following Adhyāyas
the number of the Adhyāya is not mentioned. e. g. f. 169b:—
ity ādimahāpurāṇe śrīśaive śatarudriyakotīsamhitāyām śrī-
kuṇjarāśādivyakṣetramāhātmye (then a blank space)
So also ff. 176 and 184.

It breaks off (f. 187b) with the words:—indrānandañ
ca paramam dhiṣṇasya tataḥ param : ānandam atbbutam
prāpya copamārahitam param : tataḥ prajāpater ddivyam
ānandam yogidurllabham : samprāpya kṣanamātreṇa tanḍu-
lānām dharādhipaḥ

188.

SAXSK. No. 8.

Size etc.: 10½ × 1¼ in., 51 + 4 leaves, 5 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kapālīśasthala*māhātmya from the *Ukrṣṭaśirakṣetra-*
prakaraṇa of the *Śaivakotīrudrasamhitā* (i. e. *Kotīrudrasam-*
hitā of the *Śiva-Purāṇa*?), in 10 Adhyāyas. Followed by

the 27th Adhyāya of the *Mayūrapurīmāhātmya* from the *Kṣetrakāṇḍa* of the *Skanda-Purāṇa*.

It begins:—kalyāṇam kurutām kaścit karuṇāvaruṇā-
yah | mayūranagarādhiśo mama nṛttavināyakah | śrīmahā-
gaṇapataye namaḥ | śrīgaṇḍhabaṇḍhure sarvapuspārāmā-
tiśobhite | campakairāṇḍacāmvedhaiḥ phanasaiḥ pāṭalair
api | vakulair vaṃjulair devapunnāgais saralair api |
dhavaiḥ kumdaiś ca maṇḍarai(s) tathā cāmala-kādibhiḥ |
kṛtamālai(r) nnaktamālair nnālikerādibhis tathā | rasālais
tantrinibhiś ca ciribilvair viśeṣataḥ | viṭapollikhitakāśair
viśramamekha(read °megha)maṇḍalaiḥ | pacelimaphalā-
nammrapakvapuspopaśobhitaiḥ | atīśyāmalapatrālimattayā
meghamāṇḍalaiḥ | purā samudrapānena jalābhāvatayā punaḥ
tatratyam īśvaram kiñcin muninām kumbhasambhavam |
yācitum tvarayā ramyaphalapallavapāṇibhiḥ | phalabhārā-
natai ramyair āgatyāvasthitair iva | *etc.*

F. 3:—ānandasthala-māhātmyānny akhilāni śrutāni hi |
kapālīśasya māhātmyam sarvāgamavivarnitam | śrotum
sannahya tiṣṭhanti śrutayosmākam ādarāt | brahman tad
adya karuṇājaladhenugrhaṇa naḥ | Agastyah | atha va-
kṣyāmy aham puṇyam rahasyataram adbhutam | kāpālīśasya
māhātmyam vividhāgamavarnitam | sāvadhānāḥ praśṇvantu
naimiśāraṇyavāsinaḥ | *etc.*

F. 5b:—iti śrīśaivakoṭīrudrasaṃhitāyām utkr̥ṣṭaśivakṣe-
traprakaraṇe kapālīśasthala-māhātmye prathamodhyāyah |

F. 6b:—śrīśaiva° utkr̥° kapālīśasthala-māhātmye dvitīyo-
dhyāyah |

Adhyāya 3 ends f. 15, A. 4 f. 27, A. 5 f. 30b, A. 6
f. 36, A. 7 f. 40b, A. 8 f. 42, A. 9 f. 47b, A. 10 f. 51b.

F. 51b:—iti śrīśaivakoṭīrudrasaṃhitāyām utkr̥ṣṭaśivakṣe-
traprakaraṇe kapālīśasthala-māhātmye daśamodhyāyah | |
śrīr astu || sarvam purāṇam sampūrṇam | | sarvalokaikanā-
thāya padmanetrāya viṣṇave | nīlāmbhonibhaśyāma-vigrahāya
namo namaḥ || purā nārāyaṇo devo māyayā mohayan
ramām | aṃtardhānagato viṣṇu(r) viśvavyāpī jagadguruh |
aṃtardhānagatam devam vicinvantī vibhum ramā | cacāra
pṛthivīm sarvām nāpaśyat pu(here begins f. 1)ruṣam param |
kāśīm gaṃgām prayāgam ca kurukṣetran tu puṣkaram | *etc.*

F. 4b:—iti skā[m]ndapurāṇe Agastyadilīpasamvāde kṣetra-
kāṇḍe mayūrapurīmāhātmye varṇanam nāma saptaviṃśo-
dhyāyaḥ ।

189.

SANSK. No. 9.

Size etc.: $16\frac{1}{4} \times 1\frac{1}{4}$ in., (1) + 45 leaves, from 5 to 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kumbhaghṇamāhātmya* from the *Bhaviṣyat-Purāṇa*
(*Madhyamakhaṇḍa*), *Adhyāyas* 97 to 106.

It begins:—etat kalyāṇarājīva naḷiṇimaddhyamandire ।
kumbhaghṇe śayānasya śārṅgapāṇeḥ praśāsanam । śrī-Nā-
radaḥ । bhagavan patmasambhūta parāvaravidāṃ vara ।
parāvarajagatsrṣṭisthitisambhārakāraṇa । varṇitam bhavatā
samyak puṇyakṣetrakadambakam । jambūdvīpaviśeṣeṇa
varṣe bhāratasamjñake । śuśrūṣus tasya māhātmyam kṣetra-
sya harimedhasaḥ । tatvam ācakṣva bhagavan vistareṇa
pitāmaha । iti prṣṭo mahātejā viśvasrg viśvagrāhaṇaḥ । uvāca
Nārādāyaiva kṣetramāhātmyam uttamam । brahmā । śruṇu
Nārada bhadraṃ te sāvadhānena cetasā । kumbhaghṇasya
māhātmyam sarvalokeṣu pūjitam । etc.

F. 5:—iti bhaviṣyatpurāṇe kumbhaghṇamāhātmye sa-
ptanavatitamoddhyāyaḥ ।

F. 17:—iti bhaviṣyatpurāṇe maddhyamakhaṇḍe brahma-
nāradasamvāde kumbhaghṇamāhātmye śatatamoddhyāyaḥ ।

It ends:—iti bhaviṣyatpurāṇe maddhyamakhaṇḍe bra-
hmanāradasamvāde kumbhaghṇamāhātmye śaṭśatatamo-
ddhyāyaḥ । kumbhaghṇamāhātmyam sampūrṇam । om । śrī-
śārṅgapāṇisvāmine namaḥ ।

190.

SANSK. No. 10.

Size etc.: $16 \times 1\frac{1}{4}$ in., (1) + 61 leaves, generally 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Samastikānanamāhātmya*, or *Samastikāntāramāhātmya*, from the *Brahmāṇḍa-Purāṇa*, Uttarakhaṇḍa, *Adhyāyas* 1—17, incomplete.

It begins:—śivāya namaḥ | vande maheśvaran devam vighneśam śaṇmukham gurum gaṇeśān nandimukhyānś ca śivabhaktān mahāmunīn | kadācin naimiśāraṇyamunayas saṁśītavratāḥ | satrayāgam prakurvāṇāśśaivāgamaviśāradaḥ | dr̥ṣṭvā Sūtam[m] mahātmānam papracchuḥ amitaujasah | śaṁbhoh kathāpāto netrā **** pajāyate | punar brūhi maheśasya kathāṁ pāpapraṇāśinīm | satkathāśravanenaiva cittavairāgyam uttamam | divyajñānaṁ ca sumahat jāyate pāramaiśvaram | iti pr̥ṣṭas Sūtayogī karuṇārasaśevadhiḥ | Vyāsam sarvajñam atulam ddhyātvā svāntasaroruhā | yūya(n) dhanyatamā loke maheśāśrayasatkathāṁ | śrotukāmāś ca sa(m)jātāḥ vakṣyāmi śruṇutādarāt | rahasyam asti nikhileśv āgameṣu ca sarvaśah | śrīmatkampahareśānakṣetramāhātmyam uttamam | śruṇvatām sarvapāpaghnam bhuktimukti-phalapradam | sarvasaumyadam sadyah caturvargaphalapradam | brahmaviṣṇumahe(n)drādyaiḥ sevitam sarvasiddhaye | purāgastyena samproktam ṛṣīṇām bhāvitātmanām | vakṣye purātanam puṇyam śrīmattribhuvanābhidham | darśanāt sarvapāpaghnam kṣetram kṣetreṣv anuttamam | tathāpi tasya māhātmyam brahmāṇḍe bahudhā śrutam | tad adya vakṣye yuṣmākam lokānāṁ ca hitāya ca | etc.

F. 3b:—iti brahmāṇḍapurāṇe brahmanāradasaṁvāde samastikānanamāhātmye uttarakhaṇḍe prathamoddhyāyah |

F. 8:—iti śrīmatbrahmāṇḍapurāṇe samastikāntāramāhātmye dvitīyoddhyāyah |

F. 30b:—iti śrībra° samastikānanamā° navamoddhyāyah |

F. 56:—iti bra° samastikāntāramā° ṣoḍaśoddhyāyah |

It breaks off (f. 61b) with the words:—laukikair vaidikais cāpi kṛtvā stotraśatais śivam | prārthta(yā)m āsa deveśam harṣagatga(da)yā girā | svāmin mannātha sarvajña śrīmatkampahareti ca | sarve lokāś ca gr̥hīyur nnāmadheyam tavā-(d)bhutam | evam samprārthhito devah tathāstv iti tirodadhe | tirohite tadā deve rājā harṣasamanvitaḥ |

APPENDIX

BY

F. W. THOMAS.

THE ECO

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191.

WHISH No. 44.

Size: $14\frac{3}{4} \times 1\frac{1}{2}$ in.; 66 leaves + 2 containing index and title in English + covers, 6—rarely 7—lines on a page.

Material: Palm leaves.

Date: Probably 17th cent.

Character: Grantha, legible and fairly correct.

The *Aitareya-Āraṇyaka* in close agreement with the text printed in Bibliotheca Indica. At the end of II. 2. 3 we have the error *tad vai Viśvāmitram* for *tad vaiśvāmitram*: at the beginning of II. 5. 4 and II. 6. 1 respectively the words *apakrāmantu garbhinyah* and *yathāsthānan tu garbhinyah* are omitted. A peculiarity of the MS. is that the colophons read *āraṇah* for *āraṇyakah*.

The label reads 'Rig-Vēdah; Āraṇyam. Vol. 4.', and inside Whish has written 'The Āraṇyam of the Rig-Vēdah' and opposite 'N. B. The 2nd Āraṇyakam is called the Bāhwrīcha-Brāhmanōpanishat; and the 3rd Āraṇyakam is called the Sambhitōpanishat'.

192.

WHISH No. 47.

Size: $11\frac{3}{4} \times 2$ in.; 2 leaves (with 2 covers), 7—10 lines on a page.

Material: Palm leaves.

Date: Perhaps 19th cent.

Character: Square Grantha, clearly written.

The *Kaivalyopanishad*.

At the end the MS. reads *phalam* (not *padam*) *aśnute* with the best editions, and proceeds:—*ity āha bhagavān brahmā | om | bhadram dadhātu | om | śāntiḥ triḥ | kaivalyopanishat samaptā | hariḥ om |*

Then a note in the handwriting of Whish: 'Here ends the Kaivalyopanishad C. M. Whish Calcutta 1825'.

On the front cover we also read outside (in Malayalam character) *Kairalyopanishat* with a few other faint marks in the same character, and inside: 'These few sheets contain the Kaivalyōpanizat Grantham character. C. M. Whish Calcutta'.

193.

WHISH No. 167.

Size: $13\frac{1}{4} \times 1\frac{1}{4}$ in., 21 leaves + 2 blank + wooden covers, 8 lines on a page.

Material: Palm leaves.

Date: Probably 19th cent.

Character: Square Grantha.

The *Brahmasūtracandrikā*, a concise Commentary by an unnamed author on the *Vedāntasūtras*.

It begins:—

śrī-Lokānandanāthagurucaraṇāravindābhyā(m) namaḥ |
avighnam astu

praṇamya paramātmānam saccidānandavigrahaṁ ; kurve-
ham atisamkṣepāt brahmasūtrasya candrikāṁ ; athāto
brahmajajñāsā(sic) atha nityānityavastuvivekaihi kāmūṣmika-
phalabhogavirāgaśamadamādisampan mumukṣātmakasādhā-
nacatuṣṭayasampatyanantaram |

It ends:—

iti vai prajāpatir ddevān asṛtā asṛtaśramitamānuṣyāt iti
pitṛn trir apaviṭram iti grahān. The last sūtra cited is
I. III. 27 (20b, L 4), but the commentary seems to touch
also on the subject of 28.

The name of the work and the words 'first part only' are written faintly, in Whish's hand, on the outside. A slip in Burmese reads 'Commentary on the nine parts of Metaphysics'.

Whether the work is identical with any of the other *candrikās* mentioned in several places by Aufrecht CC. s. v. *Brahmasūtra*, it is impossible without fuller descriptions of these to say.

194.

SANSK. No. 11.

Size: 12 × 2½ in.; 40 leaves + 2 blank + covers. 10 lines on a page.

Material: Palm leaves.

Date: Probably 19th cent.

Character: Square Grantha, clearly written.

The *Vāsudevamānanaparakaraṇa* in 12 *varṇakas*, ending respectively foll. 4a, 5b, 7a, 11b, 18b, 25a, 29a, 32b, 33b, 36a, 38a, 40b, generally with namaskāra to Minākṣi and Sundareśvara. At the end of the seventh we read also *śrī-Kṣemānandanāthaparamagurave namaḥ*, mentioning the author's guru.

According to Burnell, Tanjore, p. 92 b the work is at least two hundred years old, as an ancient Tamil version is known. But the present MS. exhibits not the original, but a shorter compendium, the date of which is not known, probably identical with some of those cited by Aufrecht CC., p. 428 b, s. v. Mananagrantha. Of this an edition in Telugu character was printed in 1884 at the Śāradānilaya press. With this edition the MS. agrees as far as the end of varṇaka 7, after which the former presents a much longer and widely differing text. The opening stanza, also, is different, the MS. reading:—

yovatīryyeha ācāryyarūpeṇa yatinām mude | śrīman-
nārāyaṇam vande taṁ harim karuṇānidhim | mananākhyam
prakaraṇam vāsudevayatisvaraiḥ | racitaṁ vistareṇādya
saṁgrahena prakāśyate | bālānām upakārāya mamāpi
jñānasiddhaye | tatra śrībālagopālakṛṣṇas saunihito bhavet |

It ends:—

iti jñātvā tat-tvaṁ-padādivākya-jñānena parokṣajñānānu-
bhavenāparokṣasākṣātkāraṇ ca yonubhavati sa caṇḍālo vā
brāhmaṇo vāsmākaṁ gurur evety ācāryyavacanena vijñā-
tatatvopi vidiśāsanyāsino mahāsanyāsinaś ca varīyān
paramahamso bhūtvā madahā(read dehā)vasāne paripūrṇa-
brahmasvarūpo bhavati |

iti manane dvādaśavarṇakam samāptam | śrīminākṣisun-
dareśvarābhyān namaḥ | śrīgurucaraṇāravindābhyān namaḥ |

The divergence of the MS. and the edition in the last five varṇakas, combined with the peculiarity in the seventh colophon of the MS., suggests that either the edition supplies the full text and not the saṃgraha or we have two different, possibly independent, summaries.

On the outside in European hand 'Mananaprakaraṇam'.

195.

WHISH No. 187 A.

Size: $17\frac{1}{4} \times 1\frac{1}{4}$ in.; 19 leaves, generally 8—9 lines on a page. The cover and label are shared with No. 203, q. r.

Material: Palm leaves.

Date: Probably 18th rather than 17th cent.

Character: Grantha.

Injuries: The ends of the first 2 and the last 3 leaves somewhat broken away.

The *Virāṭa-Parvan* of the *Mahābhārata* as far as XII 7.

Adhyāya I ends on f. 2 b, II on f. 3 b, III on f. 5 b, IV on f. 7 a, V on f. 9 b, VI on f. 10 b, VII on f. 12 b, VIII on f. 15 b, IX on f. 17 a, X on f. 18 a, XI on f. 19 a. —The text agrees in general with the Grantha edition published at Śarabhojirājapura (Tanjore), but presents not a few small divergencies, such as the omission of III 51—2, IV 8. 33., and the addition of two ślokaś after IV. 21 and a halfśloka after 55 a. To the commencement we find prefixed the verses:—

❖❖ baradharam viṣṇum śaśivarnam caturbhujaṃ | pra-
sannavadanan dhyāyet sarvavighnopaśāntaye | Vyāsaṃ
Vasiṣṭhanaptāraṃ Śakteḥ pautram akalmaṣaṃ parā ❖❖❖❖
m vande Śukatātan taponidhiṃ | Vyāsāya viṣṇurūpāya
Vyāsarūpāya viṣṇave | namo vai brahmanidhaye Vāsiṣṭhāya
namo namaḥ |

196.

SANSK. No. 12.

Size: $16\frac{1}{2}—17 \times 1—1\frac{1}{2}$ in.; 14 + 14 + 14 leaves, from 5 to 8 lines on a page.

Material: Palm leaves.

Date: Early 18th cent.

Character: Grantha.

(1)

The *Kumārarudrasamvāda* of the *Tīrthamāhātmya* in the *Uttarakhaṇḍa* of the *Skanda-Purāṇa*.

It begins:—

rṣayah | Sūta Sūta mahāprājña purānārtthavisārada
śrutāni sarvatīrtthāni puṇyāni subahūni ca | tesaṁ madhye
mahātīrttham śeṣakūpe sthitam śrutam | tat valasta
mahābhāga śrotum icchāmahe vayam |

Sūtaḥ | purā khalu mahārāṇye nānāpakṣivirājite | vyā-
ghrapaṅcāsyasampūrṇe candanadrumaśobhite | kastūri-
mṛgasammardde devagandharvasevite | auṣadhādrau sarva-
āgatya viśrāntam mādhavena ca |

It ends:—

sarvam mayā śrutam proktam rahasyam idam uttamam |
nāvaiṣṇavāya dātavyam nābhaktāya kadācana | sarveṣāṁ
na tu vaktavyam idam paramaśobhanam |

iti skānde purāṇe uttarakhaṇḍe tīrthamāhātmye ku-
mārarudrasamvāde trayodaśoddhyāyah | śrimate vedānta-
gurave namaḥ |

Summary of the *adhyāyas*:—

X (ends 2b): Origin of the Śeṣatīrtha on the Auṣadha hill,
where was the Khageendra or Garuḍa river.

XI (ends 9a): Story of a combat between the devas and
asuras, headed respectively by Viṣṇu and Śiva. At
the end Śiva asks permission to occupy the Pātala Vana
near the Śeṣatīrtha.

XII (ends 11b): Story of Bhṛgu and Hemābjanāyaki.

The Bhūtīrtha (11a. l. 1): Ahīndrapura (11b. l. 2).

XIII (ends 14b): Story of Vṛtra (Vṛka 12a. l. 2) and Indra.

The Lakṣmītīrtha (13b. l. 4).

(2)

The *Ahīndrapuramāhātmya* in the *Brahmanāradasamvāda*
of the *Brahmaṇḍa-Purāṇa*.

It begins:—

kadācit pitaram prāha brahmāṇam Nārado munih
brūhi praṇamya deveśa harer vaibhavam uttamam |
brahmā |

śṛṇu Nārada vakṣyāmi harer mähātmyam uttamam |
arccāvatāravibhavam paramam pāpanāśanam : atha tai (sic)
munayas sarve Sanakādyās surarṣayaḥ | kadācil lokanā-
thasya darśanārttham samāgatāḥ | gagane jagmur ālokya
kṣīrābḍhim ṛṣisevitam |

It ends:—

śrutvā tu brahmano vākyaṁ Nārado ṛṣisattamaḥ | ahī-
ndranagaram prāpya devanātham (bis) nanāma ca | iti śrī-
brahmāṇḍapurāṇe brahmanāradasaṁvāde ahīndrapura-
mähātmye pañcamoddyāyaḥ |

Summary of the *adhyāyas*:—

I (ends 3 a): The Virajātīrtha is conveyed by Garuḍa
and Śeṣa to Ahīndrapura, which is thus located (1b, ll.
1—2):—

ṣaḍyojanapramāṇena kumbhaghonaśya cottare | kañ-
cyās (sic) tu dakṣiṇe bhāge samudrasya ca paścime | ar-
ddhajojanamātreṇa hy ahīndrapurasañjñake | āgneya-
bhāge Śeṣādrer Mārkaṇḍeṇas tapasyati |

II (ends 7 a): Viṣṇu directs the tīrtha brought by Ananta
(Śeṣa) to be called Śeṣatīrtha and that brought by
Garuḍa to be the Garuḍa river (Suparnatāṭinī 7a, l. 5).
Brahman establishes a festival, and begs Viṣṇu to abide
on the spot with Ramā (entitled Hemābjanāyakī).
Brahman himself occupies the Brahmatīrtha in the
āgneyadigbhāga, the Ṛṣis Pāṭalī (Pāṭaleśvara 7a, l. 5)
on the Auśadhaparvata in the pūrvottaradigantara,
Hanuman a part of the Sañjīvanauśadhagiri in the
pūrvabhāga, Śaṅkara a līṅga under a Pāṭalī tree at
Pāṭalī. Prahlāda the Bhṛgutīrtha in the north at a
kṣetra called Kṛṣṇāranya.

III (ends 10 a): At the request of Prahlāda Viṣṇu consents
to abide, *arccāvatāram āśṛtya*, facing the west at
Kṛṣṇāranya. Praise of the aranya and of the Auśa-
dhācala standing on the river's (Suparna's) bank.

IV (ends 12 b): Śiva is implored by the gods to destroy
Tripura and performs tapas.

V (ends 14 b): Śiva, after destroying the demons, goes to
the eastern ocean, on the shore of which Viṣṇu esta-

blishes him, and there arises a city devoted to the two gods, viz. Ahindrapura.

(3)

The *Ahindrapuramāhātmya* of the *Jñānakāṇḍa* of the *Bṛhannāradiya-Mahā-Purāṇa*.

It begins:—

purābhūn naimiśāranye satraṃ hi bahuvārsikam | sameta
rṣayo yatra kuśalās Śaunakādayaḥ | labdhāvākāśās tam
Sūtam aprcchan harivaibhavam | rṣayaḥ | kirttitan ta(t)
tvayā brahman hareś cāritram uttamam | śrutvādyāpi na
trptir no jāyate matravabhava (read mativaibhava) |

Sūtaḥ | kin tais tapobhir uruvikramabhaktihinaiḥ | pu-
nyair athālpaphalasantatidair anantaiḥ | dānair jaganmaya-
padāmbujayugmasaktacintāvatām hrdayatoṣaṇaviprahinaiḥ |
aho tapaḥphalam kiñcit bahujanmabhir ājītam | yad ya-
jñeśapadāmbhojayugacintāprasūtikṛt | — — — — —

— — — — — (3 verses).

rṣayaḥ | divyābhivyaktideśānām kirttanāvasare purā |
ahindranagaran nāma deveśacaritāśrayam | &c.

It ends:—

śrutvaitaś (read °tac) caritan tasya Sūtād devapater
dvijāḥ | harṣāśrupūrṇanayanāḥ kṛtārthā iti menire | pra-
śaśaṃsuś ca tam vipraṃ nemiśāranyavāsinam | yajñāśālām
punar jagmuḥ kriyām uddiśya yājñikīm | iti śrī-bṛhannāradi-
yamahāpurāṇe jñānakāṇḍe ahindrapuramāhātmye catuṣca-
tvāriṃśoddhyāyaḥ.

Summary of the *adhyāyas*:—

XL (ends 3 b): Brahman visits the world at a place called the Sugandha Vana (2a, l. 5) by the eastern ocean, where was a hill called Auśadha producing a mahauśadha called Saṃjīvana (2a, l. 6). Then appears Viṣṇu, whom Brahman lauds.

XLI (ends 7 a): Brahman obtains from Viṣṇu the boon that a tīrtha like the Virajātīrtha and bearing his name may be established by the mountain (Brahmācala 4b, l. 5), that Viṣṇu may always be present there, and

the auṣadha be named after him (4a, l. 1). The tīrtha is to be the Brahmatīrtha.

XLII (ends 9a): Viṣṇu helps the gods against the asuras. When he is tired after battle, Śeṣa makes him a pool and Garuḍa produces a river (prāgvāhinīm nadīm). Viṣṇu promises to be ever accessible there.

XLIII (ends 11b): Story of Mārkaṇḍeya and the lotus-born maid Taraṅgānandinī.

XLIV (ends 14b): Continuation of the story of Mārkaṇḍeya. Śeṣa founds Ahīndranagara.

197.

SANSK. No. 13.

Size: $15\frac{1}{2} \times 1\frac{1}{3}$ in.; 168 (167 + 65 bis) leaves + covers between wooden boards, 7 (foll. 1—117), later 8 lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, small clear writing.

(1)

The *Campakāraṇyamāhātmya* of the *Sivapārvatīsamvāda* of the *Kṣetravaibhavaḥkhaṇḍa* of the *Bhaviṣyottara-Purāṇa*. Ff. 1—117.

It begins:—

kallyāṇyai namaḥ | hariḥ | om |
 purā hi kailāśagirīndramaddhye
 surāsurādyaiḥ abhivandite pare |
 vicitravaidūryyamukhaiḥ śuratnakaiḥ
 suvarṇamuktāśrajadāmaśobhite |
 sanmaṇḍape devavaraiḥ samanvite[h]
 samstūyamāne munidevanāyakaiḥ |
 aṣṭādaśaiḥ vādyavaraiḥ abhiṣṭute
 raṁgāmukhaiḥ narttanaśobhite mudā |
 nandīśacandīśamukhaiḥ supārṣṣadaiḥ
 samsevite cchatravitānaśobhite |
 suratnapīthāśritaśamkarāmke
 sthitā g(ir)īśendrasutā mṛdāni |

sarvajñā svapatim vikṣyā smayamānamukhāmbujā ।
brahmādīn ājñāpaituṃ svapateḥ vaibhavam param ॥
samarthya vismayam vaktuṃ gaṃgādharakathāmṛtam ।
śivena prakṛtikartuṃ viśeṣeṇa sabhātale ॥
praṇamya śaṃkaram devī devānāṃ ca samahkṣitaḥ ।
papraccha bhaktibhāvena śaṃkaram nīlalohitam ॥

— — — — — (3½ ślokas)

tvayoktāni purāṇyaddhā śaivakṣetrāṇi bhūtale ॥
bhaktimuktipradāny eva darśanāt namanād api ।
saptasāhasrasaṃkhyāni catuḥśatayutāni ca ॥
tatra pituḥ viśeṣeṇa sthānāni tava bhūtale ।
dvātriṃśatsaptaśatakasamkhyākāni mama prabho ॥
tatrāpi śatasamkhyākasthānāny uktāni me vibho ।
tatrāpy atyantadayitam dvātriṃśatsthānam uttamam ॥
teṣu puṇyatamam śreṣṭham pumartthānām nidarśakam ।
kṣetram ekam samastaghakṛntanam śubhadan nṛṇām ।
kalau kaluṣayuktānām sadyaḥ siddhikaram śubham ।
sākṣātkailāśasadrśam Campakāraṇyasamjñitam ॥

It ends:—

itiritās te munayotibhaktyā
sampūjayāmāsur adīnasatvāḥ ।
supuṇyade naimiśakānane śubhe
sūtam suvastrābhāraṇaiś ca godhanaiḥ ।

iti śrīmat-bhaviṣyottarapurāṇe (sic) kṣetravaibhava-khaṇḍe
campakāraṇyamāhātmye śivapārvatīsamvāde kannyātīrttha-
dharmaṇarājatīrttha-indratīrtthamahimānuvarṇanam nāma
catuḥcatvāriṃśoddhyāyah ॥

śriyai namaḥ । śubham astu । karakṛtam aparādham
kṣantum arhanti santaḥ । śrīmatgirikucāmbāyai namaḥ ।
harīḥ । om bhaviṣyatterapurāṇam (sic) sampūrṇam । śrīpār-
vatyai namaḥ । avighnam astu । śākṣigaṇeśāya namaḥ ।
śrīmattripurasundaryai namaḥ ।

The titles of the *adhyāyas* are as follows:—

- I (ends 4a) Anukramanikā.
- II (6b) Śūlatīrtthanirmāṇa ṛṣiṇām sārūpyadāna.
- III (8a) Nandīśvarapūjānanandikeśvarakṛtamahotsava.
- IV (10b) Vināyakapūjākaraṇa.

- V (13a) Durgātapāścaryayā śivapratyakṣavarapradāna-samkalpakarṇa.
- VI (15b) Girikanyāvaralābha pārvatīyā rūpadvayanirūpana arddhanārīśvarāvīrbhāvamūlalingabhūtanāgeśvara-vaibhavanirūpana.
- VII (18a) Devibhyāṃ kṛta ādarśotsavanirūpana.
- VIII (20b) Indrāgamana indrasya devyopatiṣṭhacandanotsava-vidhānanirūpana.
- IX (23a) Indrasya devyā proktacandanotsavanirūpana antarā itihāsanirūpane śivadūtaiḥ yamadūtān prati śivabhaktisvarūpanirūpanārambhana.
- X (25b) Śricandanotsavanirūpane śrīmatgirikucāmbāya surarājam prati prokta itihāse śrīśaile jaladīpaḥprada-viprasya śivapādāravindah prāpti Candrasenarājñā narakānubhavānantaram campakāranye dvijatve durgandhāṃgatvaprapṛtimahimānuvarṇana.
- XI (29a) Devyopatiṣṭhamārgena indrena kṛtacandana utsava-vidhānanirūpana.
- XII (32a) Gautamapūjānimittakagautamāśramam prati indrāgamana Ahallyāsaṃgavidhānanirūpana.
- XIII (35a) Gautamena indrasya svabhāryāyāḥ śāpān-grahadāna badarīvane Gautamasya Vyāsopadeśanirūpana.
- XIV (37a) Ahallyāśāpavimocana Gautamona nāgeśvara-pūjāmahimānuvarṇana.
- XV (40a) R̥tuparṇarājyasya svepne śatruvijayakhaṭga-prāptibhūtanalapūjānirūpana.
- XVI (42b) Gāgeśvara (sic) pūjāvaibhavena Nalasya naṣṭa-rājyaśrīya prāpti.
- XVII (45b) Nalapūjā Nalakṛtavaiśākhotsava-vidhānanirūpana.
- XVIII (48b) Pāṇḍavapūjāvidhāna nāganāthaprasādena Pāṇḍavānām svarājyaprapṛti.
- XIX (52a) Nāgeśvarasya Pāṇḍavapūjāmahimānuvarṇ(an)a.
- XX (55b) Brāhmagamana brahmaṇaḥ pūjā brahmaṇā kṛtakārttikotsavanirūpana.
- XXI (58a) Masyagandhisamgamena bhrāntiyuktaparāśa-

rasya naimiśāranyagamana tatrakyaṣṭin prati svapa-
pānuvarṇanam śrutvā te tasya niṣkrter ālocanakarāṇa.

XXII (60b) Parāśarapūjāmahimānuvarṇana.

XXIII (63b) Nāgeśvararutyasya (sic) nāgāgamanopotghāta-
samgatya aputradvijakathāyām dampatyohi vyasanapari-
hāraka-Mārkaṇḍeyāgamana.

XXIV (66b) Dvijaputranimittakatakṣakaśaṅkarasaṁvāda.

XXV (69a) Takṣakasya vipraśāpāgamana.

XXVI (71b) Takṣakasya Kāśyapenoktaśivakṣetranirūpaṇa.

XXVII (74b) Takṣakasya Kāśyapoktastaladvayamahi-
mānuvarṇana bhagīrathapūjānirūpaṇa.

XXVIII (77a) Takṣakasya Kāśyapoktaśaivakṣetrasthana-
catuḥṣṭayamahimānuvarṇana.

XXIX (79b) Takṣakasya campakāranyam prati punara-
gamana.

XXX (81b) Nāgeśvarasya nāgādhipatyaprapṭyarttham
Nāgeśvarasya anekaratnapūjākaraṇānantaram Takṣa-
kasya nāgādhipatyaprapṭi.

XXXI (84a) Nāgendrapūjāmahimānuvarṇana nāendra-
pūjavalmikapūjāmahimānuvarṇana.

XXXII (87a) Campakāranyam prati sūryyāgamanasā-
dhanībhūtacchāyasūryyakopakaraṇānuvarṇana.

XXXIII (89b) Sūryyamayakopaprasādavarṇānānirūpaṇa.

XXXIV (91b) Sāvarādhipasya svarṇapāṇihprapṭi.

XXXV (94a) Vasiṣṭhapūjānimittakaviśvāmitrajasu(n)da-
nimittakakalmāṣapādarājña vacana.

XXXVI (97a) Sūdarūparākṣasavadha Vasiṣṭhena Kal-
māṣapādarājñaḥ śāpaprādānanirūpaṇa.

XXXVII (100b) Brahmopadiṣṭamārgena campakāranyam
prati Vasiṣṭhāgamanodyamanirūpaṇa.

XXXVIII (102b) Vasiṣṭhapūjānirūpaṇa.

XXXIX (104b) Śivadharmaphalanirūpaṇa.

XL (107a) Śivadharmapunyanirūpaṇa.

XLI (109b) Sūryyatīrtthamahimānuvar[ta]ṇa.

XLII (112a) Sūryyatīrtthamahimānuvarṇana.

XLIII (114a) Sūryyapuṣkarinīvaibhavanirūpaṇa.

XLIV (117b) Kannyatīrttha - dharmarājatīrttha - indra-
tīrtthamahimānuvarṇana.

The site is thus described (2a):—

kāveryyā daksine tīre harinadyās tatottare ।
 śrīmat-Maddhyārjunapateḥ nairrtye puṇyadāyake ।
 Karkaṭeśasya samsthānāt daksine krośamātrake ।
 kannyātīrtthasya pūrve tu krośamātre supuṇyadam ॥
 kiñcitvāyavyabhāge tu Manojñeśasya vaiḥ prabho ।
 campakāraṇyasamjñam tu mahāpātakanāśanam ॥

(2)

The *Campakāraṇyamāhātmya* of the *Ambarīṣanāradasamvāda* of the *Kṣetravaibhavaḥkhaṇḍa* of the *Skanda-Purāṇa*. Ff. 118—135.

It begins:—

bhūyaḥ praṇamya caturānanājātam agryam
 muniśvaram śa(m)karatatvakovidam ।
 trilokasañcāriṇam avyayam sadā
 papraccha rājā śivasatkathāmṛtam ।
 Ambarīṣaḥ ।
 bhagavan yoginām śreṣṭhā kṣetratīrtthavicakṣaṇā ।
 nadinadaviśeṣajñā mantrayantravidām varā ।
 tvayoktāni mahābhāgā śaivakṣetravarāṇi ca ।
 teṣu sthānatrayam puṇyam bhūmau kailāśasammitam ।
 vedāraṇyam śvetavanam campakāraṇyam eva ca ।
 teṣu śreṣṭhatamam proktam campakāraṇyam uttamam ।
 ity uktam yat tvayā pūrvam saṁgrahena muniśvarā ।
 tad vadasva ca kā(r)tsnyena mamānugraha-kāmyayā ।

It ends:—

yaḥ śraddhayā paṭhati pāvanapāvanaṁ ca
 śrutvāpi tat darśanam ācared yaḥ ।
 samastapāpaiḥ sa vimucya tatksaṇāt
 samastasaṁmamgaḷam āpnuyān nrpa ।
 iti skānde mahāpur[ur]jāṇe kṣetravaibhavaḥkhaṇḍe campa-
 kāraṇyamāhātmye Ambarīṣanāradasamvāde sūryyatīrttha-
 mahimānuvarṇanam nāmā pañcāśītitamoddhyāyaḥ ।
 śrīyai namaḥ । śrīmat-girikucāmbāsametanāganāthāya
 maṁgaḷam ।
 śrīmat-girikucāmbām tām girikannyām tathaiva ca ।

nāganātheśvaram vande pranamāmi punaḥ punaḥ ।
 sumeruśṛṅgamaddhyasthām sūkṣmarūpām sukhapradām ।
 nāganātha[h]priyām bhavyā namāmi girikannyakām ।
 karakṛtam aparādhām kṣantum arhanti santaḥ ।
 hariḥ । om śṛīgurubhyo namaḥ । śubham astu । sampūr-
 nam । hariḥ । om ।

The *adhyāyas* end as follows:—

LXXX 122a, LXXXII 125 b, LXXXIII 128 b, LXXXIV
 (indrena kṛtamṛgasārotsavavidhīnirūpaṇa) 131 a, LXXXV
 (sūryyatīrtthamahimānuvarṇana) 135 b.

(3)

The *Nāganāthamāhātmya* of the *Tīrthakhaṇḍa* of the
Upaṛibhāga of the *Brahmaṇḍa-Purāṇa* (foll. 136—154 a)
 in *adhyāyas* numbered LI—LVII ending as follows:—

LI 138a, LII 139b, LIII 142a, LIV (Piśācamocana)
 145 b, LV (Tīrthavaibhavanirūpaṇa) 149a, LVI 152 b.
 LVII (Pārvatya tapaścaraṇa) 154a.

It begins:—

om । Sūtam prati ṛsayah ।
 Sūta Sūta mahāprājñā sarvaśāstraviśārādā (sic) ।
 brūhi naḥ śradd(adh)ānānām paramārtthaikasāadhanam ।
 sarvapāpaprāśamanam sarvopadravanāśanam ।
 sarvasampatpradam nṛṇām sarvarogavināśanam ।
 āyuskaram balakaram prajāvṛddhikaram nṛṇām ।
 rājñām jayakaram yuddhe parasenāpravāsanam ।
 saṁkṣepam aśrutam pūrvam naimiṣeye tapovane ।
 idānim śrotukāmānām muninām bhāvitātmanām ।
 sūryyapuṣkarīṇī nāma tīrttham paramapāvanam ।
 yatra devī jagatdhātrī tapas tepe suduṣkaram ।
 tapobalayutā nityam tatra vāsam akārayat ।
 sūryyanāmākhyapadminyām taṭe ye nivasanti ca ।
 ye ye kṛtārtthitām yātāḥ tān atra vasato mune vada no
 mune ।

It ends:—

etat salam (read satām?) paramapāvanam advitīyam pu-
 nyamunīndrair adbhivāsitaṁ ca ।

pasyanti ye brahmapuriṣam ādyam dhanyā bhavanti
manujāḥ khalu bhāgyavantah ।

iti śrī-brahmāṇḍapurāṇe uparibhāge nāganāthamāhāt-
mnye pārvatīyā(s) tapaścaraṇanāma saptapañcāsoddhyāyah ।
śrīyai namaḥ । iti brahmāṇḍapurāṇe nāganāthamāhātmyam
samāptah । sampūrṇam । hariḥ । om । śubham astu ।
śrīyai namaḥ ।

(4)

The *Campakāraṇyamāhātmya* of the *Ekādaśarudrasam-
hitā* of the *Śiva-Purāṇa*. Ff. 154a—167b.

In spite of the difference of title this work is a con-
tinuation of the preceding as regards the numbering of
the *adhyāyas*, which end as follows:—

LVIII 156a, LIX (Sūryatīrthavaibhava) 159a, LX
160b, LXI 162a, LXII (Candravarmacarita) 164b,
LXIII 166b, LXIV 167b.

The work begins:—

Śaunakovāca (sic) ।

Sūta paurāṇika[h] śreṣṭha sarvalokaprapūjitā (read °ta) ।
campakāraṇyamāhātmyam bhavatā kathitam purā ।

idānim sūryyakuṇḍasya māhātmyam saṁgrahāt śrutam ।
tasya tīrthasya māhātmyam saṁgrahāt ।

vistarāt śrotum adyaiva vāñchā me varttate nūnam ।

* * * * * kṛpā yady asti ced vadā ।

It ends:—

vṛjinavilayahetum yaḥ śruṇōtiha nityam ।

sa bhavati paripūrṇaḥ sarvakāmaiḥ mṛḍasya

padam akhilaśūredyam yogivaryyābhigamyam ।

iti śaivapurāṇe ekādaśarudrasamhitāyām campakāra-
ṇyamāhātmye catuṣṣaṣṭitamoddhyāyah । śrīyai namaḥ ।

campakāraṇyamāhātmyam sampūrṇam । hariḥ om ।

śrīmatgirikucāmbāsameta nāganāthamamgaḷam । hariḥ ।

om karakṛtam &c. । śrīgurubhyo namaḥ । gobrahmaṇe-

bhyaḥ śubham bhavatu । hariḥ om ।

On the front cover of this MS. we read (inside) 'Tiru-
nākeśvara' (Tamil for Śrīnāgeśvara) and (outside), 'Tepiska'

‘Tirunākeśvara’ ‘Purāṇam’ (167) and the number 10 in Telugu and European figures, and a sign probably indicating the same number appears on all the leaves.

198.

SANSK. No. 14.

Size: $15\frac{1}{2} \times 1\frac{1}{4}$ in.; 172 leaves (169—170 blank) and wooden covers, 6 lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Telugu, fairly well written, but often difficult to read and showing many corrections. The leaves are numbered as far as 130, though even here with troublesome erasures and corrections. As far as fol. 56 the writing is in three columns: at that point commences a rather larger hand, traversing the full width of the leaves.

The *Madhyamabhāga* of the *Hemakūṭakhaṇḍa* of the *Bhāradvājasamhitā* of the *Ādimahā-Purāṇa*.

For another MS. of this work see Ind. Off. No. 3698, pp. 1387b sqq., with which the text seems to agree closely. Thus in the opening verses śl. 4 reads *śṛṇvāmtu*, and after *sudhāniṣyaṃ* śl. 5 we have a mark showing that there has been a correction. The colophons also are generally in nearly literal agreement, and their disagreements (e. g. in XXXI) sometimes point in the same direction.

There are, however, considerable divergences. The *Hariścandropākhyāna* is inserted at a different point in the two MSS., while each offers certain chapters not found in the other, according to the following scheme:—

As. Soc. MS.		Ind. Off. MS.
adhyy. 1—18	=	adhyy. 1—18
19—35	=	36—52
40—47	=	20—27
36—39	=	?
?	=	28—35.

The present MS., however, breaks off in the middle of adhy. 47.

The existence of this MS. confirms Dr. Eggeling's suggestion of a Telugu source for the Ind. Off. Nāgarī copy, and his conjecture of *hrdayastheyān* (for °*steyān*) in adhy. 9. 22 is also confirmed.

The following statement gives the numbers of the pages on which the *adhyāyas* end and the names of those not given in Dr. Eggeling's list:—

I 3 b. II 6 b, III 9 a, IV 12 a, V 17 a, VI 19 a, VII 20 b, VIII 22 b, IX 25 a, X 26 b, XI 28 b, XII 29 b. XIII 33 a, XIV 34 a, XV 36 b, XVI 38 a, XVII 40 a. XVIII 42 a. XIX 44 a, XX 47 a, XXI 53 b. XXII 57 b, XXIII 61 b, XXIV 66 a, XXV 70 a, XXVI 75 a, XXVII 80 a, XXVIII 86 b, XXIX 91 b. XXX 96 a. XXXI 102 a, XXXII 107 a, XXXIII 112 b, XXXIV 115 a, XXXV 118 a, XXXVI (*Kapilāśramādiryāghraputa*(sic)*tīrthaparyantatīrthāni kathanam*) 123 b, XXXVII (*Deraghātamaṃrara* (sic) *kathana*) 127 a. XXXVIII (*Surasāsaṃgamajālapādatīrthakathana*) 130 a. XXXIX (*Manmulhātīrthotpatīkathana* (sic) 134 a. XL 139 b, XLI 143 a, XLII 149 b, XLIII 154 b. XLIV 159 b. XLV 162 a, XLVI 167 b, XLVII (imperfect) 168 b.

The names of the chapters in the Hariścandropākhyāna are

- XIX *Vasiṣṭ*(sic)*arīśvāmitrasaṃvāda*.
- XX *Mṛgayā*.
- XXI *Vaśiṣṭhadharmopadeśa*.
- XXII *Māyāvarāhaprabhāva*.
- XXIII *Hariścandrasvaṣṣadarśanaaroṣāvīrbhāva*.
- XXIV *Caṇḍālakanyakādarśana*.
- XXV *Kāśikena rājāpraharāna*.
- XXVI *Rājānnirgamana*.
- XXVII *Māyāvahnīśṛṣṭi*.
- XXVIII *Hariścandrena Caṇḍracatīvikraya*.
- XXIX *Vīrabāhudarśana*.
- XXX *Hariścandrena śmaśānekṣana*.
- XXXI *Caṇḍracatyā viśadaṣṭalohitāśvasaṃdarśana*.

XXXII *Harīscamdrena Camdravativadha.*

XXXIII *Harīscamdravaraprasādana.*

The concluding lines of the MS. read thus:—tataḥ param
tanubhṛta sidhido brahmānirbharah | mahato mālyava-
cchṛṃgās te patanty ūdhaśikarah. mu (= 20—21 of the
Ind. Off. MS. adhy. XXVII).

For *Ṣaṇmukha* (see Ind. Off. adhy. 9) this MS. seems always to read *Manmukha*, which is perhaps due to the likeness of the akṣaras *ma* and *sa* in the Telugu character.

On the last two leaves we read 'śrī Virūpākṣa śrī' (*bis*) 'śrī Rāmāya namaḥ' 'śrī (3) śakadāḍaya namaḥ' and a few other scrawls. At the commencement of adhy. **XXXIX**, after a blank half leaf, there is a fresh beginning with the words 'śrī Virūpākṣāya namaḥ'.

199.

SANSK. No. 15.

Size: $17\frac{3}{4} \times 2$ in.; 10 leaves, 9 lines to a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, not inked over.

The *Kadambapurīmāhātmya* of the *Brahmanāradasamvāda* of the *Pūrvakhaṇḍa* of the *Brahmānda-Purāna*.

It begins:—

śuklāmbāradharam viṣṇum śaśivarnam caturbhujaṃ ।
prasannavadanam dhyāyet sarvavighnopaśāntaye ॥
naimiṣe puṇyanilaye ṛṣayas satram āsate ।

[illegible]

ete cānye ca bahavo naimiśāranyavāsinaḥ ।
jāmitāndoṣaśāntyarttham satkathāśravanotsukāḥ ।
Sūtam paurāṇikam śreṣṭham idam vacanam abravīt ।
rsayah ।

Sūta vidvān (read °dvan) mahāprājña[s] sarvaśāstraviśārada
tvatta śrutāny anekāni kṣetrāṇi vividhāni ca
nadyaś ca vividhās sarvā tīrtthāni ca vanāni ca
idānīm śrotum icchamo nīpakṣetrasya vaibhavam ।

It ends:—

idam purāṇam jagatām yaśaskaram
suraiś ca sendrair api nityacintitam ।
āyusyam ārogyakaram yaśasyam
sadā sujalpam paramātmayogibhiḥ ।
iti brahmāṇḍapurāṇe brahmanāradasamvāde śrī-kadamba-
purīmāhātmye ṣaṣṭhoddhyāyah । hariḥ om । śubham astu ।
śrimate śrinivāsamahādeśikāya namaḥ ।

Summary of the *adhyāyas*:

- I (ends 2 a): Kāverī, being adjudged inferior in her rivalry with Gaṅgā, performs tapas in Sutala. Brahman appearing informs her that superiority to Gaṅgā can be obtained from Viṣṇu alone. Nārada directs her to the Nīpakṣetra.
- II (ends 2 b, °*puruṣottamamāhātmye dṛitīyoddhyāyah*): Description of the Kṣetra:—

śrīramgasya vimānasya kimcid īśānya uttare ।
śamīvanamahākṣetrapūrve vai krośamātrake ।
śrī-kadambavanam nāma prasiddham lavanatraye ।
pūrvvam Daśaratho rājā yāgam ārabhya satkṛtaḥ ।
kāveryyā uttare tīre colabhūmau tu suvrate ।
śrī-kadambapurīkṣetram munīnām sthānam uttamam । &c.

The Kadambavana is *aṣṭāviṃśatināmaka*. There dwells Puruṣottama and in front of him an arrow's reach is the tīrtha called after Prahlāda and also the Nīpakṣetra, where dwells Mārkaṇḍeya.

- III (ends 4 a, °*puravaibhava-kathanam tejasādhikyapṛāpti-katha(na)m nāma*): Long stotra by Kāverī, to whom Viṣṇu promises a boon. K. asks for superiority to Gaṅgā in tejas, that V. should dwell near her, and that all creatures living in the neighbourhood may be sure of mokṣa. V. creates a temple on the spot.
- 4 a, l. 7: — tadāprabhṛti tat-kṣetram ādimāpuram ity abhūt.

- IV (ends 6 a, °*satkīrttivarddhanasārūpyapṛāpti*): Mārkaṇḍeya at the advice of Brahman visits Kadambapura by the Kadambasaras (= Nīpapuṣkarīṇī). At

his advice a Cola king Satkīrttivardhana by worshipping Viṣṇu obtains a son. He afterwards builds a temple and gains mokṣa.

V (ends 7 b): The Nīpapuṣkarīṇīrtha and the Brahmatīrtha.

VI (ends 10 a): The Prahlādatīrtha and the Nīpatīrtha.

The Ādimāpura of 4a, l. 7 is again mentioned 8 b. l. 2:—
krte yuge nīpakṣetram tretāyām ādimāpuram.

On the outside of the last leaf in European hand 'Kadambapuri Māhātmya of the Brahmāṇḍa Purāṇa'.

200.

SANSK. No. 16.

Size: $16\frac{1}{4} \times 1\frac{1}{4}$ in., 22 leaves + 2 blank covers between boards, 6 lines to a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha, clear and well written.

The same work as the preceding, from which it is copied, as is proved by its displaying the same numerous small gaps, and in one or two slight points (e. g. 6a, l. 4 = 3a, l. 2, 9a, l. 6 = 4a, l. 8) making corrections. In this MS. the chapters end foll. 3a, 5b, 9b, 13b, 16b, 22a.

On the outside of the last leaf in European hand 'D Kadambapuri Māhātmya', and of the first a statement of the contents in Tamil, and the numbers 22.

201.

SANSK. No. 17.

Size: $14\frac{3}{4} \times 1\frac{1}{4}$ in., 35 leaves + 1 blank + covers, 6 lines (nearly always) on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha, fairly correct.

The *Kapisthalamāhātmya* of the *Brahmanāradasaṃvāda* of the *Kṣetragolakavistāra* of the *Uttarabhāga* of the *Brahmāṇḍa-Purāṇa*.

It begins:—

suklambāradharam viṣṇum śaśivarnam caturbhujam :
 prasannavadanan dhyāyet sarvavighnopaśantaye :
 śrī-Nāradaḥ
 pitāmaha namaḥ teṣu prasīda karuṇānidhe
 sarvajña sarvalokeśa sarvakṣetrajña mantravit :
 vimānatarasārajña tīrtthasārajña puṇyavit
 girinān ca nadinān ca vanānām vaibhavam purā :
 śrutan tvatto mahābhāga aṣṭottarasāsthalam
 teṣu kṣetreṣu sarveṣu śrutam ekam śubhasthalam :
 sārāsāram mahākṣetram kāveryyāś cottare taṭe :
 kapiṣṭhalam nṛnām sarvasiddhidam pāvanam param :

It ends:—

puṇyān caritrān jagadekapāvanam
 bhaktipradam sarvasukhāvahanān ca :
 paṭhec śrūnotiḥa kapiṣṭhaleśvaram
 prāpnoti dr̥ṣṭvā puruṣārthabhāk bhavet :
 iti &c.

hariḥ om : śrīgurubhyo namaḥ śrimate gajendra-
 varadaparabrahmaṇe namaḥ śrimate hayagrivāya namaḥ :
 gajendrārttivinaśaparabrahmaṇe namaḥ : ॥ grantham
 7, 100.

Summary of the *adhyāyas*:—

I (ends 4 b); II (ends 8 a); III (ends 11 b, *Indradyumna-gajendraprāpti*); IV (ends 15 a, *Gajendrār்த்தiharana*); V (ends 16 b). These five *adhyāyas* relate the foundation of Kapiṣṭhala by Rāma's apes, and the fight between an elephant and a crocodile as told in the *Gajendramokṣaṇa* (Aufrecht-Oxford, p. 5 a, Ind. Off., p. 1159 a b and often printed in the *Pāncaratna*). According to the present MS. the *nakra* is a Gandharva cursed by his teacher Devala, and the elephant the Pāṇḍyan king Indradyumna, who had incurred the anger of Agastya. The elephant is saved by Viṣṇu, at whose instance Brahman founds the *Gajendramokṣaṇa* or *Gajār்த்தiharana* tīrtha. There Viṣṇu shows himself yearly in the month Vaiśākha.

VI (ends 18b): Brahman visits Viṣṇu at Kapisthala and founds a festival.

VII (ends 22b, *Gajendramokṣatīrtthavaibhava*).

VIII (ends 26b, *Gajendramokṣatīrtthaparīkṣaṇa*) gives an account of a visit by Indra and Śacī.

IX (ends 29b, *Tīrtthavaibhavanirūpaṇa*); X (ends 31a).

XI (ends 33b, *Tīrtthavaibhavanirūpaṇa*), and XII (ends 35b, *Sarvakṣetraprabhāvaphalaśrutinirūpaṇa*) give the history of various other tīrthas at Kapisthala, the Brahmātīrtha, Indrapuṣkarīṇī, Yamatīrtha (IX), the Vyāsatīrtha, Lakṣmītīrtha (X), the Bilvatīrtha, Pāpavināśatīrtha with the story of Cyavana and Sukanyā, Agastyatīrtha (XI), the Viśvāmitratīrtha, Daśatīrtha. This last perhaps means all the ten preceding, taken together: cf. fol. 2a, ll. 4—6 (XII). In all cases are recorded the names of the tīrthapāla, the devatā, the bodhi-tree, and the exact location.

The most important feature of Pāpavināśa appears to have been a temple called Pañcaśṛṅga (18a, l. 2., 26b, l. 2). Viṣṇu is attended by Śrī under the title Śrī-Bhūmi.

The site is thus defined, 1b, l. 5sq. :—

kāverīsaritas tīre hy uttare dakṣiṇe tathā |
paścime caiva pūrvābdher yojanānāṃ catuṣṭaye |
śrīraṃgāt pūrvabhāge tu yojanānāṃ catuṣṭaye |

The covers give in Tamil the words kumpakoṇam svapāvukku merakke kapistalappurāṇam yeḍu 315 and the numbers 8 (Tamil) and 5 (European), also the title 'Brahmāṇḍapurāṇam' in European writing.

202.

SANSK. No. 18.

Size: 10 × 1½ in., 15 leaves + 1 cover, 7 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Grantha.

The *Kāyārohaṇamāhātmya*.

It begins:—

Śaunakādya mahātmāna ṛṣayo brahmacāriṇaḥ |
naimiṣākhya mahāranya tapas tepur mumukṣavaḥ |
ekadā te m(ah)ātmānaḥ samājañ cakrur uttamam |
dharmārtthakāmamokṣāṇām upāyam jñātum icchavaḥ |
śadvimśatisahasrāṇām munayas te mahaujasaḥ |
teṣāṃ śiṣyapraśiṣyāṇām sa(m)khyā vaktun na śakyate |
kāni kṣetrāni puṇyāni kāni tīrtthāni bhūtale |
katham vā prāpyate muktir brāhmaṇa (read nṛṇān?) tāpārtta-
cetasāṃ ||

ity evam praṣṭum ātmānam udyatān prekṣya Śaṅkarah
(read Śaunakah) ||

Śaunakah |

āste siddhāśrame puṇye Sūta(h) paurāṇikottamaḥ |
yajan makhair bahuvīdhai(r) viśvarūpam jagadgurum |
sa eva sakalam vetti Vyāsaśiṣyo mahāmuniḥ |
tasmāt tam evam prcchāma ity ūce Śaunako muniḥ |
atha te munayo jagmuḥ puṇyam siddhāśramam vanam |
ikṣantas tam avabhr̥than tatra tasthur makhālaye |
addhvarāvabhr̥thasnanām munim paurāṇikottamam |
papracchus te sukhāsinam naimiṣāraṇyavāsinam |
ṛṣayaḥ |

kāni &c. &c.

katham śive manuṣyānam (sic) bhaktir avyabhicāriṇī |
vada sarvamuniśreṣṭha sarvam etad asaṁśayaḥ |

Sūtaḥ |

śṛṇuuddhvam ṛṣayas sarve sandiṣṭo vo vadāmy aham |
gītam Sanatkumārāya kumāreṇa mahātmanā |
kāyārohaṇanāthasya mātmyam paramārbhutam |

It ends:—

etat kṣetrasya mātmyam |
ye śṛṇvanti paṭhanti ca |
vaktāram pūjayanti ye |
teṣāṃ manoratham svayam |
ladyāt kāyādhirohaṇam |

bhūṣaṇair vividhai(r) vastrai(s) tām̐būlai(r) dhauaddhānya-
vaktāraṃ pūjayitvā tu śivasāyujyam āpnuyāt : [kaiḥ
hariḥ | om |

Summary:—

I (4b, *Ādipurāṇe Liṅgotpatti*) relates the origin of the
liṅga near to Śivākhyarājadhānī. The site is thus
described (3a, ll. 6—7):—

pūrvāmbodhitate ramye puṇḍarīkapurasya ca
yojanatrayasīmānte kāveryyāś caiva dakṣiṇe :

II The Kāyārohaṇa. On the banks of the Yamunā was
a village called Vedapurī, where dwelt a sage of the
Gārgyas, named Kardama. His son Puṇḍarīka, wishing
to obtain *sāyujya*, worships Mahādeva for 2000 years
at Benares, but without success. At the advice of a
certain Vāmadeva he proceeds to Kāñcī, and sets up
(6b, l. 7) a Kāyārohaṇa liṅga. After 62,000 years a
heavenly voice informs him that, that place being a
bhogādhikya sthāna, he would find a difficulty in there
obtaining *sāyujya sārḍhadehena*. He must depart to
a *bhogamokṣasama sthāna*. Proceeding to Kumbhakoṇa
at a time when Jupiter was in Leo, he sets up a
Kāyārohaṇa at a tīrtha named from Śiva (7a, l. 6). After
80,000 years he is advised by a Ṛṣi Kaṇva to visit
Kṣetrarājapura on the shore of the eastern ocean
between *Puṇḍarīkapura* and *Vedāranya*, a yojana from
Kamalāsannidhāna (? P.N.) on the east. There he is
to bathe *vr̥ddhakāverīsaṃgame*. Puṇḍarīka goes there,
and beholds Parameśvara with Ambikā. On the west
of the liṅga, which is west of the Śarvatīrtha, he
establishes an *āśrama* and a Kāyārohaṇa liṅga. Śiva
appearing grants him *sāyujya* and promises to Kaṇva
that *bhakti* shall always be *acañcalā* at the place.

(Here perhaps a chapter ends, 9b, l. 7.)

After a long interval Kaṇva obtains *saśarīreṇa sāyujya*.

(? a chapter ends 11a, l. 6.)

Story of the Vindhya and Agastya, who visits Kāyārohaṇa
and sets up a liṅga in the *āgneyadigbhāga* (Agastyalinga
13a, l. 2).

Story of Nāgarāja Śeṣa, desiring offspring, visits Kāyārohaṇa with his wife and sets up a liṅga W. of the Śarvatīrtha. His wife bears a daughter, who is ultimately bestowed upon a king Śātīśuka, of the Sūryavamśa, who comes to Pannagendrapura (Ahīndrapura). Śeṣa, having placed his mantrin on the throne, gives his mind to tapas and obtains sāyujya (14a, l. 4).

Praise of the tīrtha.

On one cover we find the figure 7 (European) and on the other an illegible scrawl in Tamil.

203.

WHISH No. 187 B.

Size: $18 \times 1\frac{1}{4}$ in., 38 leaves + 1 blank + cover, 5 (sometimes 4) lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, somewhat cramped, but legible.

The *Kumbhakōṇamāhātmya* of the *Kṣetravaibhava-khaṇḍa* of the *Uttarabhāga* of the *Brahmaṇḍa-Purāṇa*. The colophon to adhy. XI has *Pālāśavanamāhātmya* in place of *Uttarabhāga*.

It begins:—

purā kadācid ājagmuḥ puṇyāraṇyopaśobhitam ।

naimiśan nimiśikṣetram ṛṣayo gautamītaṭe ।

vidhātukāmā vidhivat satram dvādaśavārṣikam ।

hutāśanasamākārāḥ prātarastuhutāśanāḥ (sic) ।

Kapilah Pulaho — — — — — (12 ślokaś)

(2a, l. 2.) Sūtam abhyāgatam vīkṣya tejasā sūryyasannibham ।

tasmai brahmāsanān datvā tam ūcus tatra tenaghāḥ ।

Sūta prasīda sumate sutarām sujāta

s(v)arvāhinījalajasaurabhasodaribhiḥ ।

vākbhir viriṇca vanitākaruṇājharibhis

tvan no drutam vṛjīnatāpam apākuruṣva ।

— — — — —

(2b, l. 3.) purā prasamgena purāṇaratne

brahmāṇḍanāmnī(sic) prakṛtikṛtam yat ।

kiñcit tad ācakṣva vivicya kāmam
śrī-Kumbhakonaṣthalavaibhavan naḥ ।

It ends:—

ādikumbheśamāhātmyam prektam (read proktam) eva divi-
jottamāḥ ।

anyad atraiva yuṣmākam tatra sarvahitāya ca ।
iti brahmāṇḍapurāṇe kṣetravaibhavaḥkhaṇḍe kumbha-
konamāhātmye kṣetravaibhavan nāma dvādaśoddhyaḥ ।
Sūtaḥ ।

Summary of the *adhyāyas*:—

- I (ends 6a): Sūta begins with the praises of Kumbha-ghoṇa on the Kāverī and the Kāśyapākhyatīrtha (3b, l. 3 and 4b, l. 2). Kāśyapa practising tapas there, Śiva promised that the tīrtha should bear K.'s name and that his (Ś.'s) image should be there.
- II (ends 9b): The Hemapuṣkarīnītīrtha and Madhyārjunapura (6b l. 2). The Ādikumbheśvaraliṅga and the Hemābjatīrtha (7a, l. 4 = Hemapuṣkarīnī 7b, l. 1). Account of the foundation of the tīrtha. The Kumbha and Śiva. Māndhātṛ worships at the spot.
- III (ends 12b): The Hemapuṣkarīnīcakratīrtha and—to the north—the Svāyambhuvatīrtha (12a, l. 3). A vimāna Vaiṣṇava mentioned 12a, l. 4: Lakṣmī-Bhūmi 12a, l. 5.
- IV (ends 14b, *Brhaspatīsvargaprāptikathana*): The Someśvaratīrtha and the Hemākarasaras. Story of Brhaspati.
- V (ends 17a): The Pātālābījalinga at the Aśvatthatīrtha.
- VI (ends 21b): Story of the Umābhāga.
- VII (ends 23b, *Mahāmāghatīrthavaibhava*): The Pāpāpanodanasaras, where Śiva was present as Kāyārohananātha.
- VIII (ends 25b, *Bhāskara[s]tapassiddhikathana*): The Bhāskarakṣetra.
- IX (ends 30b, *Brahmahattistṛīhattimocana*): Account of the Kāśyapatīrtha, presided over by Umāsahāya. Story of king Satyakīrtti of Candrapura in Mālwa, slain by a jealous wife.
- X (ends 33a, *Bilvāraṇ(ya)māhātmye Gautamagoḥattimocana*): Story of the Gautamasaras, where was a

linga of Śiva. Cidambara mentioned 31a, l. 5.; *Māyū-rasthāna* 32a, l. 2.

XI (ends 35a, *Subāhu[ō Marudvaty]āś ca carita*): Story of Subāhu and his wife Marudvatī.

XII (ends 38a, *Kṣetravaibhava*): Recapitulation and praise of Kumbhaghona.

The Colophons usually spell Kumbhaghona (sic). The final colophon was apparently intended to be followed by a fresh *adhyāya*, as Sūta's name is repeated: see also No. 204.

The label reads in Tamil yinta stalappurāṇam ku(mpa)-koṇam sivanakovi**yeḍu312, with the numbers 2 (Tamil) and 7 (European), and the title Brahmāṇḍapurāṇam (European).

For another MS. of a *Kumbhakoṇamāhātmya* professing also to belong to the Brahmāṇḍa-Purāṇa, see Burnell, Tanjore, p. 190a.

204.

SANSK. No. 19.

Size: $17\frac{1}{2} \times 1\frac{1}{2}$ (—) in., 26 leaves, 8—9 (more frequently 8) lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, clearer than in 203.

The *Kumbhakoṇamāhātmya*.

It begins as in No. 203, but at the end adds, after *Sūtaḥ*, the commencement of a new *adhyāya*:

kumbhaghonasthale nāma sthānam asti mahattaram

kāyārohanavikhyātaṃ sarva —

confirming the suspicion that a portion of the *Māhātmya* is lost.

The *adhyāyas* end as follows:—

I 3a, II 5a, III 7b, IV 9a: *Brhaspativargaprāpti-kathana*, V 11a, VI 14b, VII 16a: *Mahāmāyhatīrtthavaibhava*, VIII 17b: *Bhāskara[s]tapassiddhikathana*, IX 21b: *Brahmahattistrihattimocana*, X 23b: *Bilvāranyamāhātmye* — — *Gautamagohattivimocana*, XI 25a: *Subāhuś carita* (as No. 203), XII 26b: *Kṣetravaibhava*.

The MS. is slightly more correct than No. 203, which, if

not copied from this, is derived at any rate from a not remote common original, as is proved by the colophons and especially by the common error in the colophon of IV.

The outer cover, shared with No. 195, shows various numbers (11, 26, 19, 11, 48, 11) in Grantha, Telugu, and European characters, likewise in various characters, 'Harkness examed lees 20' (?), *Kumbhaghona-Māhātmya*, *Kodana*, *Kumbhovaram Purāṇam*, *Virāṭapuram*, and another illegible superscription. An attached label reads (in Tamil character) *Kumpakonaksetra-Māhātmyam Pāratavirāṭaparvanil koṇsam*.

205.

SANSK. No. 20.

Size: $14\frac{1}{8} \times 1\frac{1}{8}$ in., 38 leaves + 2 between wooden boards, 6—8 lines to a page.

Material: Palm leaves.

Date: 18th, possibly 19th, cent.

Character: Grantha, clearly written. The MS. shows numerous small gaps and ends abruptly.

The *Pūpavināśamāhātmya* of the *Brahmāṇḍa-Purāṇa*.

It begins:—

namāmi śrīpatim viṣṇum saccidānandam advayam ।

svamāyāśaktisamkṣiptaprapaṇcam śeṣaśāyinaṃ ।

Nāradauvāca (sic) ।

śrīmadaṣṭākṣarākhyasya mantrasya vada Śaṃkara ।

keṣu kṣetreṣu siddhi syād iti kārṇyato mama ।

Śaṃkara uvāca ।

samyak prṣṭam mahāprājña sarvalokahitāvaham ।

aṣṭākṣaramahāma(n)trasiddhikṣetrāṇi me śṛṇu ।

satyakṣetram harikṣetram — — — — —

— — — — — (4 ślokaḥ).

pāpanāśam mahākṣetram sarvakṣetrottamottamam ।

etāni siddhikṣetrāṇi vadanti munipuṃgavāḥ ।

aṣṭākṣarasya mantrasya catustriṃśan mahāmune ।

eteṣu puṇyakṣetreṣu kurvātām sumahat tapah ।

kālena bhūyasā siddhiḥ pāpanāśasthalaṃ vinā ।

pāpanāśe tapassiddhir acirād eva jāyate ।

It ends:—

teṣāṃ bhuktiṃ ca muktiṃ ca dehi keśava nāyaka[h] ।
 ayam eva hi me kāmo nānyosti madhusūdana ।
 tva dādayam (for tvadodayam?) me syāt kāmo (vai)kuṇṭha-
 īśvaraḥ । [nāyaka ।
 evaṃ samprārthito lakṣmyā keśavaḥ kamalāpatih ।
 tathāstv iti jagādaināṃ pa.

Summary of the *adhyāyas*:—

- I (ends 5 b, *Mādhavarākṣasatvamokṣaṇa*): Story of the Brahmarākṣasa and the Brāhmaṇa Dālbhya.
- II (ends 10 b, *Śarabhāmadyasurava(dh)o*): Story of the Brāhmaṇa Kuṇḍina, who with his wife Guṇādhyā is cast into the sea by an asura Simhānana at the command of the asura king-Śarabha, but is saved by Garuḍa and ultimately reaches Pāpanāśa, where he meets Parāśara. Viṣṇu destroys the asuras.
- III (ends 12 a, *Kuṇḍinatapaścarana*).
- IV (ends 14 b, *Kuṇḍinamokṣakathana*): K. praises Viṣṇu, who instructs him to settle one Yojana from Śrīraṅga on the N. bank of the Kāverī (13 b), where he begets a son named Pāpanāśeśvara, and then proceeds to Pāpanāśa, where he obtains mukti. The mukti-securing stotra is given.
- V (ends 18 b, *Sudarśanamuktikathana*): Temptation of Sudarśana by a nymph; he resists her and obtains mukti (marudvṛdhā = 'river' 15 a, l. 4, 19 b, l. 2).
- VI (ends 21 b, *Subodhacarita*): Story of Subodha and the Rākṣasa Caṇḍakopa.
- VII (ends 25 a, *Prahlādamokṣapada*): At the suggestion of Sanatkumāra Prahlāda obtains mukti from Viṣṇu.
- VIII (ends 28 a, *Pratāpavīracarita*): Story of the Cola king Pratāpavīra, son of Pratāpavīra, who constructs many dykes (kulyā) in order to irrigate the land on both sides of the Kāverī. On a certain occasion the river disappears in a dakṣiṇāvartta-shaped gartta at a place called Śvetavighneśvaraśivasthāna. A famine ensues and for three years P. endeavours in vain to fill the gartta. He then appeals to a Brāhmaṇa Eraṇḍa,

dwelling at the foot of an Eraṇḍa tree, who says that it will not be filled until a muni equal to himself or a king equal to P. leaps in. That honour falls to the sage, who, when P. is about to follow him out of remorse for a Brāhmaṇa's death, reappears and directs him to visit Pāpanāśa and set up fallen liṅgas &c. This he does and obtains union with Viṣṇu.

The lines describing the kulyās are as follows:—

Pratāpavīraṇṛpatiś Colendro munipuṅgavaḥ |
Colakṣetreṣv oṣadhīnām * * vṛddhyarttham ekadā ||
grāmāṇān nagarāṇān ca kāveryyubhayakūlataḥ |
sukulyāḥ khānayāmāsa sasyavṛddhyarttham ādarāt ||
tīradvaye ca kāveryyām ye vasanti śivālayāḥ |
ye ca viṣṇvālayās santi tān apālayata prabhuḥ ||
tat-tad-devālayasthānā (sic) devānām api dattavān |
bahukṣetrāṇi vittāni bhaktiśraddhāpurassaram ||

— — — — —
kulyānām abhirakṣārttham sa Pratāpanṛpo mune |
śilābhir iṣṭikābhiś ca mukhadvāram akalpayat ||
kāverimūlakulyānām sudhālepanapūrvakam |
evam sambandhitaś Coladeśo bhūpatinā mune ||
(25 b, l. 6 sqq.)

IX (ends 32 b, *Puṇḍarīkasarasatīrthavaibhavakathana*):
Story of the devas and the asura Caṇḍavega whom with his army Viṣṇu destroys at Pāpanāśa. Praise of the Puṇḍarīka-saras, named after a sage Puṇḍarīka (31 a, l. 7).

X (ends 36 a, *Puṇḍarīkamunīkathana*): Digging of the saras by Puṇḍarīka at the advice of Dālbhya. P. obtains mukti.

XI (unfinished): Lakṣmī performs tapas and asks to be allowed to dwell with the good instead of with the bad, who on her travels round the world have hitherto been her hosts. Viṣṇu consents.

The situation of the tīrtha is thus defined (1 b, l. 6 sqq.):—
kumbhaghonaśya nairṭyām (sic) niśi (read diśi) caivārdhaya-
kāveryyā dakṣiṇe tīre pāpa(nāśa)sthalam hareḥ || [jane |
muktidaṁ varttate puṁsām vasatām bhuktidaṁ tathā |

On the two spare leaves at the beginning we read 'hariḥ ! om : ' 'pāpavināśamāhātmyam' 'śriyai namaḥ ! grantha 880' in Grantha character with 'yeḍu 318' in Tamil, and 2 in Telugu and European character: finally the title again pencilled in European letters, and on an attached label in Grantha.

206.

SANSK. No. 21.

Size: $16\frac{1}{2} \times 1\frac{3}{5}$ in., 18 leaves + cover, 7 (rarely 6) lines to a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha.

The *Tulasīranamārkaṇḍeyaśrīnivāsakṣetramāhātmya* of the *Madhyamabhāga* of the *Bhaviṣyottara-Purāṇa*.

It begins:—

devadevāravindākṣa kañjāsana surārccita |
 prasīda jagatān nātha sarvalokanamaskṛta ||
 kṣetrabrṇdavidhānajña tīrtthabrṇdavicakṣaṇa |
 mantrabrṇdavidhānajña vimānajña sureśvara ||
 śrutvā tvatto mukundasya māhātmyam pāvanam param |
 manaso na bhavet trptir ataḥ prcchāmi sāmpratam ||
 kṛpayā brūhi śiṣyāya lokānām vai hitāya ca |
 kumbhaghṇasya māhātmyam varṇane yaṁ manāk cchrutam ||
 mārkaṇḍeyamahākṣetram sarvalokaikapāvanam |
 brūhi me devadeveśa guhyāt guhyataram param ||

It ends:—

dharmakāmārtthamokṣānām yaḥ paṭhet prātar utthitah ||
 etan māhātmyam atulam pātrobhūn nātra saṁśayaḥ ||
 śubham bhavati sarveṣāṁ siddhir bhavati maṅgalam ||

iti śrī-bhaviṣyottarapurāṇe madhyamakhaṇḍe tulasīvana-
 mārkaṇḍeyaśrīnivāsakṣetramāhātmye tīrtthamahimānuvar-
 nanan nāma navamoddhyāyah | hariḥ ! om | śubham astu |
 kallyāpātbbhuta-gātrāya kāmikārtthapradāyine śrīmadvempka-
 tānāthāya śrīnivāsāya maṅgalam |

Summary of the *adhyāyas*:—

I (ends 3 b): The situation of the tīrtha is thus defined (1a, l. 5):—*Sahyajādakṣiṇe tīre pūrvāmbodhes tu paścime | sārddhakrośe kumbhaghonāt pūrvabhāge muniśvara | tulasīvanam ity etat kṣetram pāvanapāvanam | ādāv eva mahākṣetram mārkaṇḍeyan tataḥ param*

We hear (1a, l. 7) of a puṣkarinī at the tīrtha. Some details of places are given fol. 3.

II (ends 5 a): Origin of the Tulasīvana (Tulasī daughter of *Sudhābindu* 4a, l. 3). A Tulasīkavaca is mentioned and given at length (4b, l. 5.).

III (ends 6 b): Mārkaṇḍeya visits the Tulasīvana and performs tapas at the foot of a Tulasī.

IV (ends 7 b): Dhāraṇī (= Tulasī) appears to M. and becomes his daughter.

V (ends 10 a): Viṣṇu appears as an aged ascetic and begs for the girl: on her refusal M. appeals to Viṣṇu.

VI (ends 12 a): M. praises Viṣṇu, who asks for Tulasī, and promises to M. 3 boons, (1) that he and Tulasī shall dwell at the tīrtha, to be called after M.'s name, (2) food without salt (see 11 a: no salt to be brought to Hari's temple), (3) mokṣa. Viṣṇu adds that M. shall see the Ākāśanagarī, which shall be visible under the name Kalyāṇapura or Mārkaṇḍeyasthala. The tīrtha is called Śārngā. The dvādaśākṣaravidyā 11 b, l. 5.

VII (ends 13 a): Marriage of Viṣṇu and Tulasī. The temple Śuddhānanda built 13 a, l. 6.

VIII (ends 14 b, *Tīrthamāhātmya*): The Ākāśanagara is *nairṛtyām tīrttharājasya*.

IX (ends 18 a): Brahman establishes a festival. The fruits of bathing in the Ahorātryāhvayatīrtha.

The sage Devaśarman (a Bhāradvāja), having ravished a daughter of Jaimini, is cursed to become a krauñca and liberated only when a Śāl tree on which he nests falls into the tīrtha.

The Candratīrtha (16b, ll. 1—4), Śārngatīrtha (16b, l. 5), Sūryatīrtha (16 b, l. 6), Indratīrtha (17 b, l. 2), and Brahma-tīrtha (17 b, l. 3).

On the cover we read in Tamil: Inta stalapurāṇam kumpakonātūkkū samīpam uppili appana yena nukūā vi-
nukovilapurāṇam yeḍu 18 and inside the title, as given
above, in Grantha.

207.

WHISH No. 186.

Size: $9\frac{1}{4} \times 1\frac{1}{2}$ in., 6 leaves (numbered 70, 71, 73—74, 80—81) and
2 covers, 7—9 lines on a page.

Material: Palm leaves.

Date: 18th (possibly 17th) cent.

Character: Grantha.

The last part of the *Mahāgaṇapaddhati* of *Girvāṇen-
dra Sarasvatī*, pupil of *Viśveśvara Sarasvatī*, who was himself
a pupil of *Amarendra Sarasvatī*.

It begins:—

***** m madhu melayitvā
sampiṣya japtānyayutadvayena (sic) |
ebhiś śubhair añjitalocano yo
marttyāni dhānāni sa paśyatiha |

lajjāndukā prasiddhā lakṣaṇan tu sparśasamkucavatpa-
tratvam | ghanasāraḥ karpūraḥ śuklām girikarṇikā śveta-
parājitāḥ trevau (??) ekā tṛṇam | ayahprasūnā śamkha-
puṣpim ayomukhapuṣpakī |

bhavet gaṇeśārṇaśatāṣṭajapta-
śrikhaṇḍilepāt kila duḥkhanāśaḥ |

śrikhaṇḍaś candanakhaṇḍaḥ śatāṣṭajaptety aṣṭottaraśata-
japtam ity artthaḥ evaṃ sarvatra

lūtā savisphotakabhūtakṛtyā(t)
pretotbhavāt ghoratarā(j) jvarāc ca |
manorathāṣṭādhyasahasrajāpād
vināśayen (sic) mantrivaras tu vaśyam |
viśadvayam sthāvarajaṅgamañ ca
jvarān athāṣṭāv iha śūlarogān |
sudāruṇān tām grahañ ca rogān
vātaprasutān kaphapittajātān |
gaḷagrahādīn api rogasaṃghān
śatāṣṭajāpena vināśayeta

lakṣaikaajāpena manorathasya ।
siddhir bhaved asya hi pādukāyāḥ ॥

It ends:—

somasūryyoparāge ca parvaṇeś (sic) śuddhayos tathā ।
siddhāmṛtādiyogeṣu dvādaśādivrateṣu ca ॥
caturtthyaṇ ca tathā ṣaṣṭyāṃ vāsare śukrasomayoḥ ।
uktakāleṣu vidhivat gaṇeśaṃ samyag arccayet ॥

iti śrīmatparamahamsaparivrājakācāryaśrīmad - Amaren-
drasarasvatīśiṣyaśrīmad - Viśveśvarasarasvatyāḥ priyaśiṣyena
Gīrvāṇendrasarasvatyā viracitā mahāgaṇapaddhatis sam-
āptaḥ ।

hariḥ । om । śrīvāṇcchattilīru Kukum Śeṣādriyaūlaputran
Śeṣādrinā su(read sva)hastalikhitam । śrīvāṇccheśvaramaṇ-
gaṇāyakyai namaḥ । kalamkāmakakāṭṭaśrīvighneśvarāya
namaḥ । śrīsarasvatyai namaḥ । śrīgurubhyo namaḥ ।

Then in uninked letters: gaṇeśāya namaḥ !

For the author see Aufrecht CC. s. v. *Gīrvāṇendrasarasvatī*.
The work deals with charms, and seems especially devoted
to *Gaṇeśa*. Possibly it bears some relation to the *Gaṇe-
śapaddhati* (dh.) by *Someśvaraputra* mentioned by Auf-
recht CC. II p. 196.

208.

SANSK. No. 22.

Size: 7 $\frac{5}{8}$ × 1 $\frac{1}{4}$ in., 26 leaves + 2 blank between boards, 6 lines on
a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Malayalam.

An astrological work bearing no name.

It begins:—

hariḥ । śrīgaṇapataye namaḥ । avighnam astu ।
śrīgurubhyo namaḥ । trilokāmbāyai namaḥ ।
kalāvenuravaḥ kalāyanīlaḥ kamalācumbanalampaṭotiramyaḥ ।
alipota ivāravindamadhya ramatāṃ me hr̥di devakīkīśoraḥ ।
jayati jagataḥ prasūtir viśvātmā saha jabbhūṣaṇaṃ nabhasaḥ ।
drutakanakasadr̥śadaśaśatamayūkhamālārccitas savitā ।

arkkendvārabudhācāryyaśukramandāsiketavaḥ ।
 rakṣantv anuṃ grahās sarvve yaḥ puṣye mṛgalagnajāḥ ।
 vidhātrā likhitā yā sā lalāṭekṣaramālikā ।
 daivajñas tām paṭhed vyaktam horānirmmalavakṣasā ।
 puṣyarkṣe śītabhānāv udayati mṛgabhe vṛścikasthe ca bhānau
 bhūputrāḍau vaṇikṣaṭpadasatuladhanuryyugmajikakriyasthe
 cchālīsmelūgh(?) iṣoyas samajani bhavatāl lokamātrprasādāt
 bālah prājñonujoyam kalitadhanasukhārogyadīrghghāyur
 ādhyah ॥

athāharggaṇo likhyate.

It ends:—

śeṣā daśāḥ krameṇa yojyāḥ । śubham astu । the writing
 on the last leaf being indistinct and in places hardly legible.

There is no regular division into chapters, but new
 topics are introduced by *atha*, as follows:—

- 1 b, l. 6. athāharggaṇo likhyate.
- 2 a, l. 4. atha tatkaladuggaṇita grahasṣaṭvākyaṇi likh-
yante.
- 4 b, l. 2. atha bhāṣākalidinādayaḥ.
- 5 a, l. 6. atha bhāvāśrayaphalāni.
- 8 b, l. 5. atha raśmayo likhyante.
- 9 b, l. 2. atha yogaphalam.
- 10 b, l. 1. athāṣṭakavarggo likhyate.
- 11 b, l. 3. atha samudāyāṣṭakavarggaḥ.
- 12 a, l. 6. atha bhāvāḥ lagnādīnām samanvayaḥ.
- 13 b, l. 3. atha bhāveṣṭagrahaduṣṭayaḥ.
- 15 b, l. 5. atha grahāṇām sthānabalam.
- 16 a, l. 1. atha ceṣṭābalam.
- 16 a, l. 3. athorvabalam.
- 16 b, l. 1. athāyanabalam.
- 16 b, l. 3. atha kālābalam.
- 16 b, l. 5. atha nisarggabalam.
- 17 a, l. 1. atha grahabalapuñjāni.
- 17 a, l. 4. atha lagnādibhāvabalapuñjāni.
- 17 b, l. 5. atha sūkṣmaraśmayāḥ.
- 18 a, l. 2. atha lagnabhāvasya balādhikyād atrāṃśakadaśā
likhyate.
- 18 b, l. 3. atha bhāvavindanam.

26a, l. 3. atha kālacakradaśā.

26a, l. 6. atha nakṣatradaśā likhyate.

On the outer side of one of the boards N in Roman character.

209.

SANSK. No. 23.

Size: $8\frac{1}{2} \times 1\frac{1}{2}$ in., 31 leaves + covers, 8 lines (generally) on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha.

Unnamed. But in the margin at the beginning *Āṅgirasapariṣat*, and at the end *Śrīmukhapariṣat* is written.

It begins:—

vāgīśādyā sumanasā sarvārtthānām upakrame | yan natvā
kṛtakṛtyā stus (read syus) tan namāmi gajānanam | vinddhyas-
yottaradeśe bārhaspatyamānābdo grāhyaḥ vinddhyadakṣiṇa-
deśe sauracāndramānābdo grāhyaḥ bārhaspatyamānena
citrahānusamvassaraḥ (sic) sauracandramānābhyām āṅgira-
sasamvassaraḥ sarvatra śū (?) rodayavaśāt puṣyābdaḥ asya
samvassarasya Śālivāhanaśakābdaḥ |

It is incomplete, breaking off as follows:—

ddhruvam gāṃgeyo vallipṛītiḥ pūṣa 4 ku 8 śūnnyatithir
ala |

There are no regular chapters. On fol. 2a, l. 4 we find a section beginning 'atha samvassaraphalam' and on 4a, l. 7 one beginning 'atha makarasamkrāntiphalam'. The rest is mainly numbers &c., arranged as in a table.

On the cover *śubham astu mīnākṣisahāyam*, with two lines of Tamil writing (of an astrological nature) inside.

210.

SANSK. No. 24.

Size: $12 \times 1-1\frac{1}{4}$ in., 5 leaves + 1 double leaf joined at the left side, 5—6 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Malayalam.

Injuries: All the leaves are more or less mutilated.

A slip of paper wrapped round these few leaves states that they were presented by Col. H. S. Osborne, March 1st 1828, and that they contain a copy of a Malabar (i. e. Malayalam) petition. On one of them however the language is Sanskrit, and it begins the *Rāgadveṣaprakaraṇam*, as follows:—

citghanam paramātmānam apanṇaivarusākṛtiṃ
advitīyam apāraṇ taṃ Vekiteśagurum (sic) bhajet
? rāgadveṣaprakaraṇam.
rāgādyā ṣoḍaśa.

211.

WHISH No. 180.

Size: $14\frac{1}{2} \times 1\frac{3}{4}$ in., 24 leaves between boards, 9 (later 8) lines on a page.

Material: Palm leaves.

Date: Perhaps 19th cent.

Character: Square Grantha, clearly written.

Injuries: The left-hand lower corner of the first 16 leaves has been partially rubbed away.

The *Śaṃkarācāryacarita* in 9 adhyāyas.

It begins:—

* * * * * namas tasmai yatprasādavivasvatā ।
pratyūhadhvāntavidhvamsaḥ kriyate sarvakarmmanām ।
madīyaranābamaśanaṭaneṣu samutsukā ।
eṣā Sarasva * * * * * m ānandadāyini ।
samāśritapadāmbhojajanatāsurapādapaḥ ।
sarvam mama śubhābhīṣṭam pūrayet pārtthasārathiḥ ।
kṣiptvājñānatamorāśiṃ padārtthā * * * * * ।
gururatnapradīpo me manodhāmani bhāsatām ।
viṣṇulilāmṛtānān te karttāraḥ kavipuṃgavāḥ ।
jayanti sutarām loke Vālmīkivyāsaśaṃkarāḥ ।
* * * * * nde vyāsācalam idaṃ kavim ।
babhūva Śaṃkarācāryyakīrttikallolinī yataḥ ।
atyunnatasya kāvyador vyaḥsācalabhyapo khilam ।
* * * * * m asamartthoham atbhutam ।
hrasvam atyaṃkuśagrāhyam grhītvā kalayāmi tat ।
nibandhanasṛjam kāñcitadvatīśvaramagno mude ।

* * * * * vakārpitaṁ |
karomi yativaryyasya nideśaṁ samupāśritaḥ ||
kathāsaṁkṣepa evādyo dvitīyoddhyāya utbha(v)e(t) | &c.

It ends:—

śrīmacchaṁkaradeśikasya caritastotraṁ prabodhapradam
nirddandākhilapāpavṛndavidhinam saṁkṣiptam etan narāḥ |
ye śṛṇvanti paṭhanti cādarayutā sañcintyanvahaṁ te
labdhvā bhuvī sampadañ ca sakalām ante labhantemṛtam ||
iti śrī-Śaṁkarācāryyacarite navamoddhyāyaḥ | śrīgurubhyo
namaḥ |

The following is a summary of the story, which is told in a sober and credible style with scarcely any miracles:—

adhy. I (ends 2b, l. 7) *Kathāsaṁkṣepa*.

II (5a, l. 7) Story of Upamanyu and birth of Śaṁkara, which 'causes the books to slip from the hands of the Dvaitavādins' (5a, l. 2.). The birthplace was in the Kerala country (famous for the birth of Medinikara &c 3a, l. 1), where was the Dakṣiṇakailāsa tīrtha, also called Syānandūra (? 3a, l. 2). Here were two rivers Nīlā (?) and Cūrṇī, and on the north bank of the latter, at a place called Kālaṭī, was the home of Ś.'s parents, whose names are not given.

III (8a, l. 7): Śaṁkara's precocity. At five years of age he loses his father, and he is brought up by his mother, for whose sake, when sixteen years old, he brings the river near to the house. The river was thence called Ambāpagā. A crocodile seizes him while bathing, and in gratitude for his escape he becomes a Sannyāsin.

He is initiated by Govindasvāmin, pupil of Gauḍapāda, with whom he spends a long period. Having with difficulty obtained leave, he visits tīrthas. The friendly counsels of the guru are charmingly related.

Proceeding to the Badarikāśrama, he studies Vedānta and composes the Bhāṣyapradīpikā. Vyāsa appears and compliments him.

IV (10a, l. 3): After his mother's death, Ś. returns to the Badarikāśrama, where the Brāhmaṇa Viṣṇuśarman, son

of Somaśarman of Śrīkūṇḍagrāma in the Kerala country, becomes his first disciple.

V (12 b. l. 1): Ś. visits Bhaṭṭācārya at Prayāga. The latter, previously devoted to the karmakāṇḍa, is converted to Ś.'s views. He relates that at one time, when Buddhism was triumphant (śvetamārgē purā tena sugatena subādhite), he had himself outwardly professed that religion, for which reason he is not fit to compose vārttikas on the Bhāṣya. He indicates a pupil Viśvarūpa, living in Magadhā, as a substitute. Ś. converts Viśvarūpa from Buddhism.

The story of Viśvarūpa's wife Vānī, daughter of Viṣṇumitra, dwelling near the river Soṇa, shows some reminiscences of Bāṇa's Harsacarita adhy. I.

VI (14 a. l. 1): Viśvarūpa receives the sannyāsa name of Sureśvara. Śaṅkara composes fifteen bhāṣyas (ten on Upaniṣads), and Sanandana (Viṣṇuśarman) writes a ṭīkā on the Bhāṣya, while Sureśvara is the author of the Naiṣkarmyasiddhi and two Vārttikās. On the way to Gokarna, Śaṅkara obtains a third disciple Hastāmālaka (Kāñcanavarṇin 23 b. ll. 4—5) at a village called Śivavihāra. A fourth, exceedingly devoted, was Totaka.

VII (17 a. l. 2): Sanandana obtains at Haridvār the name Padmapāda. Śaṅkara, journeying to Rāmaṣetu, bathes in the river Suvarṇamukharī at Kālahastikṣetra, also called Dakṣiṇakailāsa. Praise of Kāñcī.

VIII (20 a. l. 3): Ś. visits Puṇḍarīntapura (Puṇḍarīka 23 b. l. 7), where is the tīrtha Śivagaṅgā. Then to Śrīraṅga: then bathes at the Dhanuṣkoṭitīrtha at Rāmaṣetu.

IX (24 a. l. 9): Ś. revisits Kāñcī and mounts the Sarvajña pīṭha. Then to Vṛṣācala, where he dwells and dies at Dakṣiṇakailāsa. Recapitulation in the form of an āśīrvāda.

This work professes to be composed by Govindanātha, friend of Śaṅkara (23 a. l. 1):—

idam śrī-Śaṅkarācāryyacaritam lokapāvanam
kṛtam Govindanāthena yatibhaktisahāyatah.

On the outside of fol. 24 in Whish's hand 'Śamkara Āchāryya charitram professing to be a history of that learned individual' and 'An unworthy work No. 79b.' See above p. 106.

Other MSS. of this work have been examined by Burnell, Tanjore p. 96b—97a, and Śeṣagiri Śāstrī *'Report on a Search for Sanskrit and Tamil MSS. for the year 1893—1894'* pp. 101—2 and 257—9, the readings of which may be compared with the present. The former makes no mention of the author, but the latter accepts without question the above statement of the MS. ascribing it to Śamkara's disciple Govindanātha. Although I cannot agree with Burnell's statement that the book is 'full of miracles' and the litany at the end may be an addition, it is impossible to ascribe such an antiquity to a work which cites (3a, l 1) among the distinguished sons of the Kerala country Medinikara, apparently the author of the Medinikośa. For the story of Śamkara as related in the Śamkaravijaya see Aufrecht-Oxford, pp. 247 sqq.

212.

SANSK. No. 25.

Size: $12 \times 1\frac{1}{2}$ in., 9 leaves + covers, 8—9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

213.

SANSK. No. 26.

Size: $10\frac{1}{2} \times 1\frac{1}{3}$ in., 11 leaves + cover, 7—9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

214.

SANSK. No. 27.

Size: $10\frac{1}{2} \times 1\frac{1}{4} - 1\frac{1}{2}$ in., 10 leaves + covers, 7—8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

On the cover '*Suviśesam*' intended to mean 'Holy', or the like.

215.

SANSK. No. 28.

Size: $10\frac{1}{2} \times 1\frac{1}{2}$ in., 31 leaves (less fols. 18 and 30, missing) + cover, 5—6 (generally 6) lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

All these MSS. are described externally as 'Translation of Mr. Glenies sermon in Sanscrit', and the contents correspond to this description. We have apparently the same sermon in all the MSS. .



LIST OF WORKS
ARRANGED ACCORDING TO SUBJECTS.

I. VEDIC LITERATURE.

1. *Samhitās, and Works relating to them.*

a) Rigveda:

- 1 R̥gveda-Samhitā, Padapāṭha, Aṣṭakas 1—4 (No. 165).
- 2 " " " " 5—8 (No. 166).
- 3 " " " " , first leaf only (No. 14).
- 4 R̥gveda-Bhāṣya, by Sāyana, I, 1—19 (No. 13).
- 5 " " " " , I, 75—121 (No. 2).
- 6 " " " " , I, 122—165 (No. 1a).
- 7 R̥gveda-Prātiśākhya, by Śaunaka
- 8 The same, with the Com. Pārṣadavṛtti } (No. 73, 1).
- 9 R̥ksarvaśamāna by Nāgadeva
- 10 R̥gvilan̄ghyalakṣaṇa by Nāgadeva
- 11 Tract on the R̥gveda-Samhitā, title not given
- 12 Padāntadīpinī
- 13 Trisandhālakṣaṇa
- 14 R̥ksam̄khyā
- 15 Avarṇadīpa
- 16 Nāntasamgraha by Śeṣanārāyaṇa
- 17 Tāntalakṣaṇa
- 18 Naparavyākhyāna, Com. on Nāntasamgraha
- 19 Taparaṭikā, Com. on Tāntalakṣaṇa
- 20 Paribhāṣā (?)
- 21 Avarṇilakṣaṇa
- 22 Āvarṇilakṣaṇa
- 23 Avarṇivyākhyāna, Com. on 21
- 24 Āvarṇivyākhyāna, Com. on 22
- 25 Kātyāyana's Sarvānukramaṇī (No. 78, 6).
- 26 A kind of Parīśiṣṭa to the R̥gveda-Prātiśākhya (No. 78, 7).

b) Black Yajurveda:

- 27 Taittirīya-Saṃhitā, Saṃhitā-Pāṭha (No. 176).
 28 Com. on Śatarudriya (Taittirīya-Saṃhitā IV, 5) (No. 21 b).
 29 Another Com. on the same text (No. 22 a).
 30 Taittirīya-Prātiśākhya (No. 38, 1).
 31 Tribhāṣyaratna, Com. on the preceding (No. 38, 2).
 32 Com. on Bhāradvājaśikṣā, by Lakṣmaṇa Jaṭāvallabhaśāstrin (No. 25 b).
 33 Svaralakṣaṇa (No. 28 b).
 34 The same with Com. (No. 28 a).
 35 Śamānavyākhyāna, Com. on Saṃhitāśamānalakṣaṇa
 36 Viliṅghyavyākhyāna by Puṇḍarikākṣisūri
 37 Naparavyākhyāna, Com. on Naparalakṣaṇa
 38 Taparapaddhati, Com. on Taparalakṣaṇa
 39 Avarṇivyākhyāna, Com. on Avarṇilakṣaṇa
 40 Ākārapaddhati, Com. on Āvarṇilakṣaṇa
 41 Anīṅgyavyākhyāna, Com. on Anīṅgyalakṣaṇa

Com. on Saṃhitāśamānalakṣaṇa
(No. 25 a).

c) Sāmaveda:

- 42 Prakṛti of Sāmaveda } (No. 167).
 43 Prakṛticalākṣara }
 44 Ūhagāna, book I (Daśarātra) (No. 180, 1).
 45 Ūhagāna, books II—VII (No. 179).
 46 Rahasya (No. 180, 2).

2. Brāhmaṇas and Āraṇyakas.

- 47 Aitareya-Āraṇyaka (No. 191).
 48 Sāyaṇa's Com. on the first Āraṇyaka of the same (No. 1 b).
 49 Maṇḍala-Brāhmaṇa, i. e. Śatapatha-Brāhmaṇa X, 5, 2 (No. 22 b).
 50 Taittirīya-Brāhmaṇa (No. 177).
 51 Taittirīya-Āraṇyaka, and
 52 Āraṇya-Kāṭhaka, i. e. Taittirīya-Brāhmaṇa III, 10—12 } (No. 178).

3. Upaniṣads.

- 53 Śaṅkara's Com. on Aitareya-Upaniṣad (No. 78, 2).
 54 Śaṅkara's Com. on Bahvṛcabrāhmaṇa-Upaniṣad, i. e. Aitareya-Āraṇyaka II (No. 158, 1).

- 55 Śaṅkara's Com. on Saṃhitā-Upaniṣad. i. e. Aitareya-
Āraṇyaka III (No. 158, 2).
- 56 Brhadāraṇyaka-Upaniṣad (No. 21 c).
- 57 Īśā-Upaniṣad (No. 16 a, 1).
- 58 Śaṅkara's Com. on the same (No. 16 b, 1).
- 59 Śaṅkara's Taittirīya-Upaniṣad-Bhāṣya (No. 15).
- 60 Kena-Upaniṣad (No. 16 a, 2).
- 61 Śaṅkara's Com. on the same (No. 16 b, 2).
- 62 Śaṅkara's Com. on Chāndogya-Upaniṣad (No. 23).
- 63 Kaṭha-Upaniṣad (No. 17, 1).
- 64 Śaṅkara's Com. on the same (No. 24 a).
- 65 Praśna-Upaniṣad (No. 17, 2).
- 66 Śaṅkara's Com. on the same (No. 24 a).
- 67 Muṇḍaka-Upaniṣad (No. 17, 3).
- 68 Śaṅkara's Com. on the same (No. 24 a).
- 69 Māṇḍūkya-Upaniṣad (No. 17, 4).
- 70 Pūrvatāpanīya-Upaniṣad (No. 17, 5).
- 71 Uttaratāpanīya-Upaniṣad (No. 17, 6).
- 72 Rahasya-Upaniṣad (No. 18 a, 1).
- 73 Amṛtabindu-Upaniṣad (No. 18 a, 2).
- 74 Tripurasundarī-Upaniṣad (No. 18 a, 3).
- 75 Kālāgnirudra-Upaniṣad (No. 18 a, 4).
- 76 Śārīra(ka)-Upaniṣad (No. 18 a, 5).
- 77 Atharvaśira-Upaniṣad (No. 18 a, 6).
- 78 Atharvaśirobhāṣya by Bhāskara Rāya (No. 18 b, 3).
- 79 Kaivalya-Upaniṣad (No. 18 a, 7).
- 80 The same (No. 192).
- 81 Śkanda-Upaniṣad (No. 18 a, 8).
- 82 Mahā-(or Tripurātāpana-?)Upaniṣad (No. 18 a, 9).
- 83 Devī-Upaniṣad (No. 18 a, 10).
- 84 Tripurā-Upaniṣad (No. 18 a, 11).
- 85 Kaṭha-Upaniṣad (?), different from 63 (No. 18 a, 12).

4. Vedic Ritual (Sūtras, Prayogas, &c.).

- 86 Āśvalāyana-Gṛhyasūtra (No. 78, 5).
- 87 Kauṣṭaka (Śāmbavya)-Gṛhyasūtra (No. 78, 3).
- 88 Com. on the same (No. 78, 4).
- 89 Dvaidhasūtra from Bodhāyana's Śrautasūtra (No. 94, 1).

- 90 Mahāgnisarvasva, Com. on the Agnikalpa, Dvaidha and Karmānta Sūtras of Bodhāyana's Śrautasūtra (No. 94, 2).
- 91 Another fragment of the same (No. 94, 3).
- 92 Manual of Śrauta rites (darśapūrṇamāsan, ādhāna, paśubandha) according to the school of Āpastamba (No. 99, 2).
- 93 Com. on the same (No. 99, 1).
- 94 Manual of Śrauta rites (Agniṣṭoma) according to the school of Āpastamba (No. 99, 3).
- 95 Com. on the same (No. 99, 4).
- 96 Āpastambīya Gr̥hyasūtra (No. 26, 2).
- 97 Mantrapāṭha of the Āpastambins (No. 26, 1).
- 98 Haradatta's Com. on the same (No. 27).
- 99 Śoḍaśakriyā (Bodhāyana) in Malayalam, with Mantras in Sanskrit (No. 139).
- 100 Pañcāṅgarudranyāsa (?), rules and prayers (Black Yajurveda) for the worship of Rudra (No. 48, 1).
- 101 Rudravidhi(?) with the
- 102 Pañcāṅgarudranyāsa of Bodhāyana, and
- 103 Prayoga for the Rudrānuvākas of Taitt. Samh. IV, 7) (No. 70)
- 104 Mantrabrāhmaṇa of the Sāmaveda (No. 86, 2).
- 105 Sāyana's Com. on the same (No. 86, 1).
- 106 Rudraskandha's Com. on Khādīra-Gr̥hyasūtra (No. 75).
- 107 Prayogasāra (No. 153, 4).
- 108 A kind of Prayoga, dealing with witchcraft and domestic rites (No. 153, 5).
- 109 Prāyaścittasubodhinī by Śrīnivāsamakhin (No. 5a).
- 110 Gr̥hyapariśiṣṭa (No. 91, 1).

5. Miscellaneous Vedic Works.

- 111 Caranavyūha (No. 21a).
- 112 Somotpatti (No. 48, 3).

II. ANCIENT EPIC POETRY.

- 113 Vālmīki's Rāmāyaṇa I—VI (No. 53).
- 114 " " Uttarakāṇḍa (No. 55).
- 115 " " I, 1 only (No. 146, 3).

- 116 Rāmānuja's Com. on Rāmāyaṇa I, II (No. 10).
 117 " " " " III, 1—V, 3 (No. 62).
 118 " " " " VI (No. 67).
 119 Com. on Rāmāyaṇa I, 1, 1—83 (No. 54, 1).
 120 Mahābhārata, Sambhava-Parvan (No. 153, 6).
 121 " Pañcama and Āstika Parvans (No. 64).
 122 " Sabhā-Parvan (No. 19).
 123 " Vana-Parvan (No. 61).
 124 " Virāṭa-Parvan (No. 52).
 125 " " " 1—12, 7 (No. 195).
 126 " Udyoga-Parvan 1—94 (No. 84).
 127 " " " 41—198 (No. 85).
 128 " Droṇa-Parvan 1—34 (No. 87).
 129 " Parvans XIV—XVIII (No. 50).
 130 Bhagavadgītā, fr. (No. 157, 1).
 131 " with introduction (No. 40).
 132 Subodhini, Śrīdhara's Com. on Bhagavadgītā (No. 41).
 133 Uttaragītā (No. 44, 2).
 134 Bālabhārata by Paṇḍit Agastya (No. 21).
 135 Mahābhāratasaṃgraha by Maheśvara (No. 71).
 136 Campubhārata (No. 152, 2).
 137 Kuśalavopākhyāna from Āśvamedhika-Parvan of Jai-
 mini-Bhārata (No. 49b).

III. CLASSICAL SANSKRIT LITERATURE.

1. Epic and Lyric Poetry (Kāvya).

- 138 Nārāyaṇa's Com. on Kālidāsa's Kumārasambhava (No. 121).
 139 Bhaṭṭikāvya with Com. Jayamaṅgalā (No. 123).
 140 The same (No. 164).
 141 Mahānāṭakasūktisudhānidhi by Immaḍi Devarāja (No. 66).
 142 Śrutirāñjinī, Com. on Jayadeva's Gītagovinda, by Lakṣmidhara (No. 113, 1).
 143 The same (No. 142).
 144 Another Com. on the Gītagovinda (No. 136).

- 145 Sūryaśataka by Mayūra, with } (No. 46).
 146 Com. by Anvayamukha }
 147 Dakṣayajñaprabandha¹ (No. 149, 2).

2. Drama.

- 148 Kālidāsa's Abhijñānaśakuntala (No. 81, 3).
 149 The same (No. 149, 1).
 150 Com. (called Sāhityasarvasva) on the same by Śrīnī-
 vāsācārya (No. 82).

3. Romance, Tales, Campūs.

- 151 Bhojaprabandha (No. 175).
 152 Viśvagunādarśa by Veṅkatācārya (No. 183).

4. Technical and Scientific Literature.

a) Grammar.

- 153 Pāṇini's Aṣṭādhyāyī (No. 59, 2).
 154 Paribhāṣārthasamgraha by Vaidyanātha Śāstrin (No. 95, 1).
 155 Com. on the same by Svayamprakāśānanda (No. 95, 2).
 156 Prakriyāsarvasva by Nārāyaṇa, fr. (No. 117, 3).
 157 Gaṇapāṭha, fr. (No. 117, 4).
 158 Paradigms of Conjugation, fr. (No. 92, 3).
 159 Prākṛtarūpāvatāra by Siṃharāja (No. 154).

b) Lexicography.

- 160 Amarakośa (No. 155).
 161 Amarakośodghāṭana, Com. by Kṣīrasvāmin (No. 152, 1).
 162 Amarakośa with Malayalam gloss (No. 122).
 163 The same (No. 133).

c) Prosody.

- 164 Vṛttaratnākara by Kedāra Bhaṭṭa (No. 160, 1).
 165 The same with the Maṇimañjarī, Com. by the Puro-
 hita Nārāyaṇa (No. 54, 3).

¹ As Mr. Thomas kindly informs me, the Dakṣayajña printed at Calcutta in 1881 is quite a modern poem by Rāmanārāyaṇa Tar-
 karatna, Professor at the Sanskrit College, beginning:—abhūd abhūmī
 vinayasya vaibhavāt.

166 The same Com. (No. 116, 2).

167 The same Com. (No. 170).

d) Poetics (Alamkāra).

168 Pratāparudra by Vidyānātha (No. 89, 1).

169 Com. (Ratnāpaṇa) on the same, by Kumārasvāmin (No. 77).

170 Kuvalayānanda by Appayya Dīkṣita (No. 109).

171 The same (No. 127).

172 Kāvyaṇprakāśa (No. 128, 1).

173 Alamkārasarvasva (No. 151, 1).

e) Music, Acting etc. (Saṃgītaśāstra).

174 Abhinayadarpaṇa by Nandikeśvara (No. 110).

f) Medicine.

175 Aṣṭāṅgahrdaya by Vāgbhaṭa (No. 120).

176 Aṣṭāṅgasamgraha by Vāgbhaṭa, fr. (No. 168, 1).

177 Ratirahasya by Kokkoka (No. 45).

g) Astronomy and Astrology.

178 Sūryasiddhānta (No. 59, 1).

179 " I, 1—14 (No. 12, 1).

180 Kāmadogdhri, Com. on Sūryasiddhānta, by Tamma-
yajvan (No. 12, 2).

181 Sūryasiddhāntavivarana by Parameśvara (No. 137).

182 Vākyakaraṇadīpikā by Sundararāja (No. 68, 1).

183 Kujādīpaṇcagrahavākyaṃ (No. 68, 2).

184 Mahābhāskariya Karmanibandhana (No. 124, 2).

185 Fragment (part of the preceding work?) (No. 124, 3).

186 Siddhāntaśekhara by Śrīpati (No. 124, 1).

187 Brhatsaṃhitā of Varāhamihira with Bhaṭṭotpala's
Com., fr. (No. 72).

188 Varāhamihira's Brhajjātaka, with the }
189 Com. Subōdhinī } (No. 111, 1).

190 First Part of the same Com. (No. 160, 4).

191 Another Com. on the Brhajjātaka: Naukā or Horā-
vivarana (No. 118, 1).

- 192 Praśnāmṛta by Kumāra, fr. (No. 118, 2).
 195 Praśnasamgraha (No. 144, 1).
 194 Laghvi Jātakapaddhati, fr. (No. 144, 2).
 195 Utpala's Com. on Śaṭpañcāśikā, fr. (No. 144, 2).
 196 Sarvārthacintāmaṇi, by Venkaṭanāyaka, fr. (No. 146, 2).
 197 Kṛṣṇīya (No. 161).
 198 The same, fr. (No. 162).
 199 The same, fr. (No. 113, 2).
 200 Kriyākālāpa of Tantrasamgraha, with a } (No. 134).
 201 Com. }
 202 Trilokasāravṛtti (No. 111, 3).
 203 } Fragments of astronomical and astrolo- { (No. 111, 2).
 204 } gical works { (No. 208).
 205 } { (No. 209).

5. Law, Religious and Civil.

- 206 Gautamiya Dharmaśāstra (No. 102, 1).
 207 Haradatta's Com. (Mitākṣarā) on the same (No. 102, 2).
 208 Haradatta's Com. (Ujvalā) on Āpastambīya Dharma-
 sūtra (No. 37).
 209 Parāśarasmṛti with Mādhava's Com. (No. 79, 2).
 210 Smṛtimuktāphala by Vaidyanātha Dīkṣita, I (No. 74).
 211 Sārarahasyacāturvarṇakramavibhāga from the (prece-
 ding?) work of Vaidyanātha Dīkṣita (No. 91, 2).
 212 Smṛticandrikā by Devaṇṇa, Vyavahāarakāṇḍa I (No.
 129, 1).
 213 The same (No. 141).
 214 Vyavahāramālikā, fr. (No. 129, 2).
 215 Bārhaspatyasūtra, or Nītisarvasva by Brhaspati (No.
 160, 3).

6. Philosophy.

a) Pūrvamīmāṃsā.

- 216 Bhāṭṭadīpikā by Khaṇḍadeva (No. 92, 1).
 217 The same, VII, 1—IX, 3 (No. 119, 1).
 218 The same, fr. (No. 119, 3).
 219 Bhāṭṭacandrikā, Com. on Bhāṭṭadīpikā, by Bhāskara-
 rāya Bhāratī (No. 119, 2).

- 220 **Mīmāṃsākaustubha** by Khaṇḍadeva, fr. (No. 36).
 221 **Mayūkhamālikā**, Com. on Śāstradīpikā, by Somanātha (Nr. 30).
 222 **Mīmāṃsā-Tantravārttika** by Kumārila (No. 108).

b) **Vedānta.**

- 223 **Vedānta-Sūtras** with Śaṅkara's Com., Śārīrakamīmāṃsābhāṣya (No. 57).
 224 **Bhāṣyaratnaprabhā**, Com. on Śaṅkara's Bhāṣya, by Govindānanda and Rāmānanda (No. 93).
 225 The same, fr. (No. 78, 1).
 226 **Brahmasūtracandrikā**, Com. on Vedānta-Sūtras (No. 193).
 227 **Upadeśagranthavivarāṇa**, Com. on Śaṅkara's Upadeśasahasrikā (No. 24 b).
 228 The same (No. 56).
 229 Śaṅkara's **Vivekacūḍāmaṇi** (No. 24 c).
 230 Com. on Śaṅkara's **Ātmabodhaprakaraṇa** (No. 33).
 231 Com. on Śaṅkara's **Vākyasudhā**, by Brahmānanda Bhāratī (No. 63, 1).
 232 Com. on Śaṅkara's **Vākyavṛtti**, by Viśveśvara (No. 65).
 233 (Śaṅkara's) **Vedāntasāra** (No. 113, 3).
 234 Śaṅkara's **Pūrvottaradvādaśamañjarikā Stotra** (No. 32, 3).
 235 (Śaṅkara's) **Hastāmalaka** (No. 63, 6).
 236 The same (No. 171, 2).
 237 **Haritattvamuktāvalī**, Com. on Śaṅkara's Haristuti, by Svayamprakāśa Yati (No. 8 a).
 238 **Rāgadveṣaprakaraṇa** (by Śaṅkara? See Aufrecht CC. s. v.) (No. 210).
 239 (Govindanātha's) **Śaṅkarācāryacarita** (No. 79, 1).
 240 The same (No. 211).
 241 **Bhāṣyārthasaṃgraha**, by Brahmānanda Yati (No. 104, 2).
 242 **Pañcadaśī** by Vidyāraṇyatīrtha (No. 81, 2).
 243 **Upadeśagranthavivarāṇa**, Com. on the Pañcadaśī, by Rāmakṛṣṇa (No. 58).
 244 The same (No. 159).
 245 **Sadānanda's Vedāntasāra** (No. 81, 1).
 246 **Veṅkatanātha's Śatadūṣaṇī** (No. 83).
 247 **Bhāratīrtha's Adhikaraparatanmālā** (No. 90).

- 248 Appayya Dīkṣita's Vedāntaśāstrasiddhāntaleśasamgraha (No. 105).
 249 Vedāntaparibhāṣā, by Dharmarājādhvarīndra (No. 106, 4).
 250 Vedāntaśikhāmaṇi, Com. on the preceding, by Rāma-kṛṣṇādhvarin (No. 106, 5).
 251 Vāsudevamananaprakaraṇa (No. 194).
 252 Lakṣmīdhara's Advaitamakaranda (No. 63, 4).
 253 Rasābhivyañjikā, Com. on the preceding, by Svayam-prakāśa Yati (No. 8 b).
 254 Brahmānubhavāṣṭaka (No. 92, 2).
 255 Rāghavānanda's Com., Paramārthasāravivarana, on the Śeṣāryā (No. 128, 3).

c) Sāṅkhya.

- 256 Īśvarakṛṣṇa's Sāṅkhyasaptati (No. 104, 1).
 257 The same (No. 145, 1).
 258 Jayamaṅgalā, Com. on the same, by Śaṅkara (No. 145, 2).
 259 Tattvakaumudī, another Com. on the same, by Vācaspatimiśra (No. 145, 3).
 260 The same (No. 104, 3).
 261 Bodhabhāratī's Com. on the preceding Com. (No. 104, 4).

d) Nyāya, Vaiśeṣika, etc.

- 262 Keśavamīśra's Tarkaparibhāṣā (No. 100, 1).
 263 Tarkabhāṣāprakāśikā, Com. on the preceding, by Cinnambhaṭṭa, fr. (No. 100, 2).
 264 Com. on Gaurikānta's Tarkabhāṣābhāvārthadīpikā, fr. (No. 117, 2).
 265 Tarkacūḍāmaṇi by Dharmarāja, fr. (No. 117, 1).
 266 Yogyatāvādārtha (No. 106, 1).
 267 Laukikaviṣayatāvādārtha (No. 106, 2).
 268 Parāmarśavādārtha (No. 106, 3).
 269 Kāraṇavāda, by Jayarāma (No. 100, 3).
 270 Vādaratnāvalī, fr. (No. 100, 4).
 271 Work on Nyāya, unnamed, fr. (No. 100, 5).
 272 Work on Nyāya, unnamed, fr. (No. 101).
 273 Annambhaṭṭa's Tarkasamgraha (No. 145, 6).
 274 The same (No. 169).

- 275 Com. on the same (No. 145, 5).
 276 Bhāṣāpariccheda, by Viśvanātha Pañcānana, with the }
 277 Com., Siddhāntamuktāvalī }
 278 Prapañcahṛdaya (No. 107).

• IV. SECTARIAN AND DEVOTIONAL TEXTS
 (PURĀṆAS, MĀHĀTMYAS, STOTRAS, TANTRA, ETC.)

1. *Purāṇas, Māhātmyas, and related Texts.*

- 279 Ādi-Purāṇa: Bhāradvājasamhitā, Madhyamabhāga of Hemakūṭakhaṇḍa (No. 198).
 280 Brahma-Purāṇa: Bhṛgu-Nārada-samvāda, Hastigiri-māhātmya (No. 181).
 281 Padma-Purāṇa: Śivagītā (No. 31).
 282 " " Kārttikamāhātmya (No. 47, 1).
 283 Viṣṇu-Purāṇa (No. 34).
 284 Śiva-Purāṇa: Śatarudriyakotisamhitā, Kauñjarāsana-kṣetramāhātmya (No. 187).
 285 Śiva-Purāṇa: Koṭirudrasamhitā, Kapālisasthala-māhātmya (No. 188).
 286 Śiva-Purāṇa: Ekādaśarudrasamhitā, Campakāraṇya-māhātmya (No. 197, 4).
 287 Bhāgavata-Purāṇa I—IX (No. 20).
 288 " " with Com., fr. (No. 9 b).
 289 " " with Śrīdhara's Com., XI—XII (No. 39).
 290 Bhāgavata-Purāṇa, Malayalam Com. on it, fr. (No. 126, 1).
 291 " " X, fr. in Sanskrit and Malayalam (No. 126, 2).
 292 Bhāgavata-Purāṇa: Ekādaśaskandhasāraśloka-saṃgraha with }
 293 Com., by Brahmānanda Bhārati } (No. 11).
 294 Bhāgavatasāra (?) (No. 9 a).
 295 Nāradiya-Purāṇa: Haribhaktisudhodaya with Com. (No. 80).
 296 Brhannāradiya-Purāṇa: Jñānakāṇḍa, Ahindrapura-māhātmya (No. 196, 3).

- 297 Mārkaṇḍeya-Purāṇa: Devīmāhātmya, with
 298 Argalastotra, and } (No. 42).
 299 Kīlakastotra
- 300 Agni-Purāṇa: Tulākāverīmāhātmya (No. 51).
 301 The same (No. 131).
 302 The same (No. 186).
- 303 Bhaviṣyat-Purāṇa: Kumbhaghṇamāhātmya (No. 189).
 304 Bhaviṣyottara-Purāṇa: Kṣetravaibhavakhaṇḍa, Cam-
 pakāraṇyamāhātmya (No. 197, 1).
- 305 Bhaviṣyottara-Purāṇa: Madhyamabbhāga, Tulasīvana-
 mārkaṇḍeyaśrīnivāsakṣetramāhātmya (No. 206).
- 306 Brahmakaivarta-Purāṇa: Tirthaprasāmsā, Pañcanada-
 māhātmya (No. 185).
- 307 Brahmakaivarta-Purāṇa: Madhyārjunamāhātmya (No.
 184, 2).
- 308 Liṅga-Purāṇa: Madhyārjunamāhātmya (No. 184, 3).
 [309—331] Skanda-Purāṇa:
- 309 Agastyasamhitā, Hālāsyamāhātmya (No. 7).
 310 Śaṅkarasamhitā, Śivarahasya-Khaṇḍa, Kāṇḍas I—IV
 (No. 88).
 311 Śaṅkarasamhitā, Śivarahasya-Khaṇḍa, Kāṇḍas V—VII
 (No. 103).
 312 Sanatkumārasamhitā, Śivatattvasudhānidhi (No. 60).
 313 Sūtasamhitā, Śivamāhātmya-Khaṇḍa (No. 76).
 314 " " " fr. (No. 148).
 315 " Jñānayoga-Khaṇḍa (No. 76).
 316 " " (No. 148).
 317 " Mukti-Khaṇḍa (No. 76).
 318 " " (No. 148).
 319 " Yajñavaibhava-Khaṇḍa (No. 76).
 320 " " , fr. (No. 148).
 321 " " Brahmagītā (No. 3).
 322 Mādhava's Com. on the preceding (No. 4).
 323 Sūtasamhitā, Yajñavaibhava-Khaṇḍa, Uparibhāge Sū-
 tagītā (No. 9c).
 324 Mādhava's Com. on the preceding (No. 9d).
 325 Uttarakhaṇḍa, Tirthamāhātmya, Kumārarudrasamvāda
 (No. 196, 1).

- 326 Kṣetravaibhava-Khaṇḍa, Madhyārjunamāhātmya (No. 184, 1).
- 327 Kṣetravaibhava-Khaṇḍa, Mayūrapurimāhātmya. 27th Adhyāya only (No. 188b).
- 328 Kṣetravaibhava-Khaṇḍa, Campakāraṇyamāhātmya (No. 197, 2).
- 329 Jayantimāhātmya (No. 168, 2).
- 330 Vaiśākhamāhātmya (No. 47, 2).
- 331 Gurugītā (No. 32, 2).
- [332—344] Brahmāṇḍa-Purāṇa¹:
- 332 Adhyātma-Rāmāyaṇa (No. 54, 2).
- 333 Uttarakhaṇḍa, Hayagrīvāgastyasamvāda. Lalitopākhyāna (No. 69).
- 334 Uttarabhāga, Kṣetragolakavistāra, Brahmanāradasamvāda, Kapisthālamāhātmya (No. 201).
- 335 Uttarabhāga, Kṣetravaibhavakhaṇḍa, Kumbhakona-māhātmya (No. 203).
- 336 The same (No. 204).
- 337 Uparibhāga, Tīrthakhaṇḍa, Nāganāthamāhātmya (No. 197, 3).
- 338 Pāpavināśamāhātmya (No. 205).
- 339 Brahmanāradasamvāda, Ahindrapuramāhātmya (No. 196, 2).
- 340 Brahmanāradasamvāda, Kadambapurimāhātmya (No. 199).
- 341 The same (No. 200).
- 342 Brahmanāradasamvāda, Samastikānanamāhātmya (No. 190).
- 343 Śrīraṅgamāhātmya (No. 49a).
- 344 The same (No. 182).
- 345 Bhūgola-Purāṇa: Keralamāhātmya (No. 147).
- 346 Śivadharmottara (No. 156).
- 347 Ātharvaṇarabasya of the Viṣṇudharma(?) (No. 63, 2).
- 348 Ekādaśivratamāhātmya
- 349 Jayantivrata (?)
- 350 Anantavrata (?)
- 351 Bhāskaramatamāhātmya
- (No. 168, 2).

¹ See also below 382, 383, 392, 397.

- 352 Kāyārohaṇamāhātmya (No. 202).
 353 An Itihāsa of King Vṛṣādarvi, title unknown (No. 48, 2).

2. Stotras, and Similar Tracts.

- 354 Brahmapāra Stotra with Com. (128, 2).
 355 Vedapādastava (No. 48, 4).
 356 Śivārcanaśiromaṇi, by Brahmānandanātha (No. 89, 2).
 357 Paramārthasāra, by Śeṣanāga, with a } (No. 112, 9).
 358 Com. }
 Com. (Paramārthasāravivarāṇa) by Rāghavānanda, see above 255.
 359 Śrutisūktimālā, by Haradatta, with a } (No. 116, 1).
 360 Com. }
 361 Mahāgaṇapaddhati, by Gīrvāṇendra Sarasvatī, fr. (No. 29).
 362 The same, fr. (No. 207).
 363 Gaṇapatyaṣṭaka (No. 115, 11).
 364 Nārāyaṇīya Stotra (No. 140).
 365 Bhaktapriyā, Com. on the preceding (No. 114).
 366 Saṅkara's Viṣṇupādādikeśāntastuti, with the } (No. 44, 1).
 367 Com. Sukhabodhinī }
 368 Another Com. on the same, fr. (No. 111, 5).
 369 Viṣṇubhujāṅga (No. 59, 3).
 370 Saṅkara's Com. on Viṣṇusahasranāman (No. 111, 4).
 371 The same, fr. (No. 130).
 372 Metrical Com. (Sahasranāmapadyavṛtti) on Viṣṇu-sahasranāman (No. 138).
 373 Saṅkara's Ānandalaharī (No. 157, 2).
 374 Ānandasāgarastava by Nīlakaṇṭha (No. 63, 3).
 375 The same (No. 112, 6).
 376 Ambāstava (No. 112, 4).
 377 Kalyāṇastava by Kālidāsa (No. 112, 8).
 378 Candikāsaptati (No. 173).
 379 Carcāstava by Kālidāsa (No. 112, 7).
 380 Tripurāṣṭottara (No. 115, 3).
 381 Tripurāstava (No. 115, 8).
 382 Trisati Stotra (from Lalitopākhyāna of Brahmāṇḍa-Purāṇa) (No. 112, 3).

- 383 Dakṣiṇāmūrtipañjara from Brahmāṇḍa-Purāṇa (No. 115, 9).
 384 Durgāṣṭaka (No. 171, 1).
 385 Bālāsahasranāman (No. 115, 6).
 386 Mantrākṣaramālā (No. 43, 2).
 387 The same (No. 112, 5).
 388 The same (No. 171, 3).
 389 Mātāṅyaṣṭottara (No. 115, 5).
 390 Mātrkānyāsa (No. 115, 2).
 391 Mātrkāstava (No. 115, 1).
 392 Jayamaṅgalā, Com. on Lalitāsahasranāma Stotra (from Brahmāṇḍa-Purāṇa), by Bhaṭṭa Nārāyaṇa (No. 35).
 393 Lalitāstavaratna (No. 63, 5).
 394 The same (No. 115, 12).
 395 The same, fr. (No. 160, 2).
 396 The same, fr. (No. 174).
 397 Lalitādevī Stotra (from Lalitopākhyāna of Brahmāṇḍa-Purāṇa) (No. 112, 2).
 398 Śyāmalāmbāvarmaratna (No. 115, 4).
 399 Svapnādhyāya (?) (No. 172).
 400 Sermon of Mr. Glenies in Sanskrit (No. 212).
 401 The same (No. 213).
 402 The same (No. 214).
 403 The same (No. 215).

3. Tantra.

- 404 Kaulādarśatantra, by Viśvānandanātha (No. 51).
 405 The same (No. 96, 2).
 406 Dakṣiṇāmūrtisaṃhitā (No. 98, 1).
 407 Kumārasaṃhitā (No. 98, 2).
 408 Kulārṇavatānta (No. 43, 1).
 409 Kulacūḍāmaṇi, Com. on Laghubhaṭṭāraka's Laghustuti, by Siṃharāja (No. 125).
 410 Divyamaṅgaladhyāna from Rājarājeśvaritantra (No. 112, 1).
 411 Kārtavīryārjunakavaca from Uddāmareśvaratantra (No. 112, 10).
 Kriyākalāpa of Tantrasaṃgraha, see above 200. 201.

- 412 Tantrasamuccaya (No. 150).
 413 Sricakrapratisthāvidhi (No. 5c, 1).
 414 Srīvidyākhyamūlavidyābhedāḥ (No. 5c, 2).
 415 Srīvidyāratnasūtra, by Gaṇḍapāda (No. 18b, 1).
 416 Com. on the same, by Vidyāraṇya (No. 18b, 2).
 417 Śaktisūtra, with its } (No. 6a).
 418 Bhāṣya }
 419 Ātharvaṇaprokta-devīrahasya-svarūpakramopāsanāyāḥ
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 420 Cidvallī by Naṭanānanda (No. 6c).
 421 Candrajñānāgamasamgraha (No. 96, 1).
 422 Prapañcasārasārasamgraha (No. 97).
 423—430 Unnamed Collections of Mantras, and Tantric
 fragments (Nos. 115, 7; 10, and 143, 1—6).

V. FRAGMENTS NOT IDENTIFIED¹.

- 431 (No. 32, 4).
 432 (No. 32, 5).
 433 (No. 144, leaves 47—52).
 434 (No. 145, 4).
 435—436 (No. 146, 1; 4).
 437 (No. 149, 3).
 438 (No. 151, 2).
 439—441 (No. 153, 1—3).
 442—444 (No. 157, 1, after leaf 52).

¹ For other tracts and fragments of unknown or doubtful titles, see above 11, 20, 26, 82, 85, 92, 94, 100, 101, 103, 108, 157, 158, 185, 203, 204, 205, 271, 272, 294, 349, 350, 353, 399, 419, 423—430.



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ADDENDA AND CORRIGENDA.

- Page 17, line 12 read *Īsā-Upaniṣad* for *Īṣā-Upaniṣat*.
- P. 28, l. 5 from below, read *samāpayya kriyās* etc.
- P. 43, l. 5 from below, add: *by Haradatta*.
- P. 74, l. 25 read *kūṭasthadī°*.
- P. 81, l. 10 read *Kāryamālī*.
- P. 91, l. 11 read *Pārīkṣitena* for *pārīkṣitena*.
- P. 130, l. 9 from below, read *kuḷajñāninām ācārasya*.
- P. 132, l. 3 add: *See Aufrecht CC II, 52.*
- l. 17 add: *See Aufrecht CC II, 22 and 26 (kaumārasaṃhitā)*.
- P. 139, l. 21 read *sādhavaḥ* for *sā°*.
- P. 142, l. 2 from below, read *Tattvakaumudī*.
- l. 1 from below, read *Vācaspatimiśra*.
- P. 151, l. 27 read *narttakī vā kalāratī*.
- l. 28 read *tiṣṭhet (tat)paścāt*.
- l. 29 read *bhāreyur vibhramānvitāḥ*.
- P. 153, l. 9 from below, read *Viṣṇusahasranāman*.
- P. 171, l. 12 sq. read *dvāvimśa strījātakam*.
- P. 220, l. 1 read *grahayoni°* for *gr̥hayoni°*.



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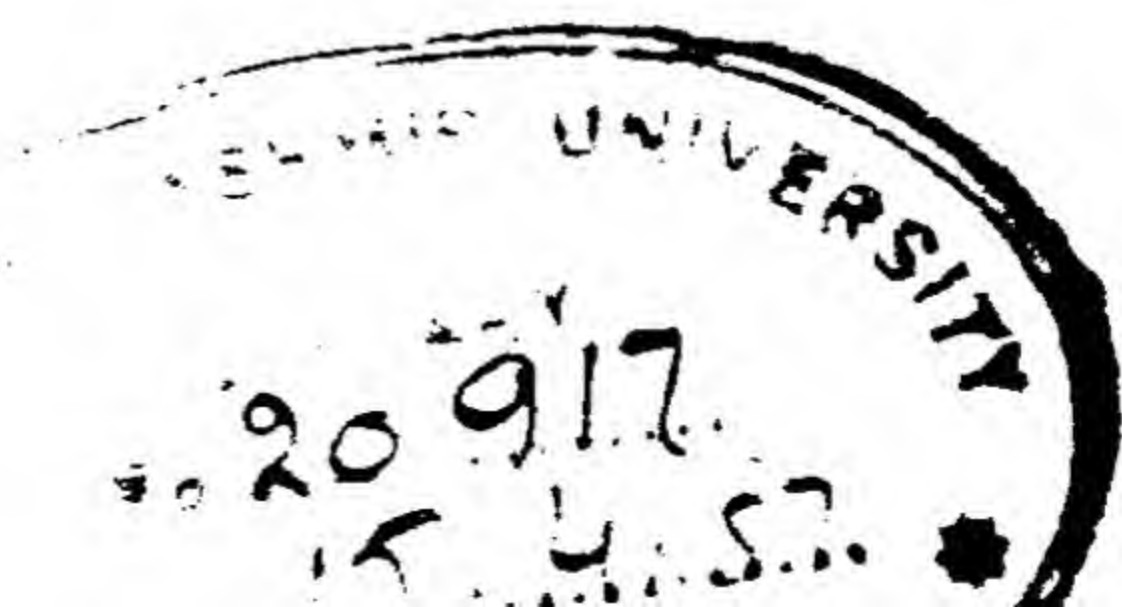
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